

FEAR OF HELL

(دوزخ کا شکار)

By

Sahbanul Hind
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English Translation by

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Author's Introduction

Sahbanul Hind Hadhrat Maulana Ahmad Saeed Sahib was born in Delhi in 1883. His father was Maulana Hafiz Nawab Mirza, who went to his heavenly abode in 1918. Hadhrat Sahbanul Hind got his primary education at home from his father and afterwards got the religious education from Mufti-e-Azam Maulana Kifayatullah at Madarsa Aminia Delhi, India. After coming into existence of Jamiat-ul-ulema in 1920, Sahbanul Hind was appointed its general secretary. In 1921, at the time of Disobedience Movement, that is the movement against the foreign rule, he was arrested and put behind the bars. In this period he started taking active part in the national movement with great zeal and was many times arrested and put to prison.

1940 over, he was appointed vice-president of Jamiat-ul-ulema and in 1957, after the death of Maulana Husain Ahmad Sahib Madani, he was made the President of the said organization.

He was a complete guide, good politician and excellent orator. Most of his time was spent in the service of the people.

He was an intelligent and famous man not only in India but all over Asia for his intellectual capabilities. He wrote a good number of religious books, translated Quran named "Kashfur Rehman" which are very famous. "Jannat ki

Kunji" (key to the Garden of Bliss) and "Dozakh ka Khatka" (fear of Hell) are his most popular books which have been liked much by his admirers. He left for his Heavenly abode in the year 1959.

— Md. Hanif Khan

Foreword

A warning to the men of Hell:

A list of vice actions:

Recently I had composed an article under the banner of "Glad tidings from Heaven". It was published in an Urdu daily "Al-Jamiat" and received a high appreciation from Muslims. The increased demand of the article pulled me to permit to the manager of the daily to publish it in a book form with the addition of "The Shadow of Divine Throne", and "Decencies of Pray" and it was titled as "Key to the Garden of Bliss". In fact the book is collection of traditions which contain glad tidings to the people of Garden of Bliss.

The publication thereof, therefore, aroused feelings amongst my companions to compile another book containing traditions over dangers of Hell.

The Prophet (*sallallahu alayhe wasallam*) has given pleasant news to righteous men. He has likewise informed people of the dangers and harms of Hell for them who commit sins.

Hence the book in your hands is the realisation of the feelings expressed above.

In this journal I have gathered all traditions of the Prophet in which he has warned the people of his community to keep themselves off Hell, its chantisement and sins which lead to Hell.

This has brought out a record before Muslims to adopt either of the two paths – the path leading to Paradise or to Hell. Both books have arrows indication to the well demarcated roads destined to the stages – Paradise or Hell.

Lastly the readers are requested to please remember the compiler at the time of their prayer to the Almighty.

The humble,

— Ahmad Saeed

بسم الله الرحمن الرحيم

1. Polytheism

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ،
وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ.

"Believe, Allah will forbid the Paradise to one who makes partners of Allah. His dwelling place will be the Hell. No one will help such an oppressor."

1. Hadhrat Abdullah bin Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have spoken to a gathering of the people that he wanted to inform it of the gravest of the grave sins. He (*sallallahu alayhe wasallam*) states, "polytheism, disobedience to the parents and perjury or false witness are the gravest sins". He (*sallallahu alayhe wasallam*) was speaking these words, resting on a pillow. As he arrived at the point of the false witness, he sat up. He repeated this point for emphasis, "beware, the false witness is one of the gravest sins".

— Siha Sitta

2. Hadhrat Abdullah bin Masood says that some one asked the holy Prophet (*sallallahu alayhe wasallam*) what were the grave sins. He (*sallallahu alayhe*

wasallam) replied, "grave sins are nine in number: 1. Polytheism (the gravest), 2. the murder of a Muslim, 3. escape from the battle of holy war, 4. accusing a chaste woman of adultery or fornication, 5. magic, 6. misappropriating the orphan's property, 7. accepting interest, 8. disobeying Muslim parents and 9. Indulging in forbidden deeds within the premises of House of Allah and considering them permissible".

— *Tabrani, Hakim, Baihaqi*

2. Hypocrisy

1. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that the memoriser of the holy Quran, the martyr and the rich will be presented before Allah on the Day of Judgment. They will be asked to explain their respective conduct. The memoriser of the holy Quran will say, "I memorised the Book which you revealed to Your own Prophet (*sallallahu alayhe wasallam*). I recited it day and night". Allah will say, "you are a liar. You did not recite it for my sake rather you recited it to enjoy the worldly name and fame. You got it in the world. You were famous as a reciter. So you achieved your end". Then the wealthy man will be asked to explain the conduct and behaviour of his life-time. He will talk about his charity and alms. Allah will brand him also as a liar and tell him that he gave charity and alms to gain reputation and fame as a generous man and not to gain the divine pleasure.

Then the martyr will be asked to explain his own deeds of the world. He will talk about his own sacrifice and death. He will add that he sacrificed his own life in the divine way. Allah will brand him also as a liar and tell him that he fought wars and got martyrdom so that he might be known as a great warrior. So he gained that reputation and fame. Then

these three hypocrites will be thrown into the Hell first of all. They will be dragged towards the Hell with their faces on the ground.

— Muslim, Nesai

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُقُوا مَسَّ سَقَرٍ.

"They will be dragged with their faces on the ground and asked to taste the tortures of the Hell fire on the Day."

2. Hadhrat Uby bin Ka'ab quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that he who performs some heavenly deeds for show or display will enjoy no share of it in the heavens.

— Ahmad Ibne Habban

3. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who propagates his pious deeds among the people will be publicly humiliated by Allah.

— Tabrani, Baihaqi

4. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that he who does not perform the pious and divine deeds with the pious and divine intention rather with mundane and worldly intentions is condemned and damned on the earth as well as in the heavens.

— Tabrani

5. Hadhrat Jarud quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that if a man intends to gain worldly fame or profit through heavenly deeds of his own, he is humiliated, looked down upon,

enroled for the Hell and his remembrance is obliterated.

— Tabrani

6. Hadhrat Shaddad bin Aus quotes the holy Prophet to have stated that he who performs *salat*, observes fast or gives charity or alms with the intention of worldly show or display is a polytheist.

— Baihaqi

7. Hadhrat Abu Huraira quotes the holy Prophet to have said that the hypocrite reciter of the holy Quran will be punished in that valley of the Hell which is known as House of Sorrow (*habul huzn*).

— Tirmizi

8. Hadhrat Ma'az quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that even a bit of hypocrisy is polytheism.

— Ibne Maja, Baihaqi

9. Besides these, there are many more *ahadith* which censure the hypocrites. Hypocrisy is a heart disease. It is very difficult to diagnose it. That is why hypocrisy is known as an occult polytheism. It resembles the creep of an ant. That is to say, it creeps into ones heart very stealthily. Sometimes, a hypocrite fails to realise that he is really indulging in hypocrisy. Hence, Muslims are required to recite the following supplication in care. Ahmad and Tabrani have quoted this supplication.

اللهم انا نعوذ بك من ان اشرك بك شيئا نعلمه

ونستغفر لك لما لا نعلمه.

"Allah, I seek your protection from such a deed as I happen to make your partner intentionally. I seek your forgiveness for that deed which I happen to do unintentionally. That is to say, I need protection from intentional polytheism and repentance for unintentional polytheism."

3. Anger, Malice and Jealousy

1. Hadhrat Abi Wa'il says that his grand father quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that anger is the characteristic of a devil. The devil has been created out of fire. The water extinguishes it. Hence, if one is angry, one must take bath.

— *Ibne Asakir*

2. Hadhrat Abu Zar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if one gets angry when he is standing, one should sit down. If one gets angry while sitting, one should lie down.

— *Ibne Habbab*

3. Hadhrat Abu Wail Alqas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that anger is the characteristic of Satan. Satan has been created out of fire. The water extinguishes it. Hence, you should perform ablution when you are angry.

— *Ahmad, Abu Dawood*

4. Hadhrat Abdullah bin Yasar quotes the Hadhrat Muhammad (*sallallahu alayhe wasallam*) to have said that there is a gate of the Hell. None but those whose anger cools down only after committing a sin will enter that gate.

— *Ibne Abiddunya*

Note: The anger of such unfortunate persons does not cool down until they commit something against the divine Will.

5. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that the real wrestler is not one who is able to carry the heavy loads as well as to defeat the other wrestlers in combats. The real one is he who suppresses his anger and does not disobey God on account of it.

— Bukhari, *the Authentic*

6. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that Allah does not punish the person who controls his anger and He conceals the shortcomings of one who holds his tongue.

— Tabrani

7. Hadhrat Mua'viya says that the holy Prophet (*sallallahu alayhe wasallam*) forbade him to be angry for anger spoils the faith as aloes spoil the taste of honey.

— Baihaqi, *Ibn Asakir*

8. Hadhrat Ma'az bin Jabal quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that Allah looks at His bondmen with merciful eyes during the night hours of the 15th of Sha'baan and forgives all of them but the malicious men.

— Baihaqi

9. Hadhrat Abu Huraira quotes the holy Prophet precious words that every Monday and every Thursday, deeds of men are put before Allah Who

forgives all the men of faith. But He does not forgive those two persons who bear malice and enmity between themselves on account of some worldly differences. But the enmity and differences on the religious grounds are noble, praiseworthy and deserve reward.

— Tabrani

10. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that Allah forgives every seeker of forgiveness when his deeds are put before Him on every Monday and Thursday. But the malicious man is not forgiven.

11. Hadhrat Anas says that once, the holy Prophet (*sallallahu alayhe wasallam*) ordered the then present people to save themselves from jealousy for it consumes the pious deeds in such a way as fire burns the wood.

— Baihaqi

12. Hadhrat Anas quotes the holy Prophet's words that the faith and jealousy can not combine together at a time in a believer's heart.

— Ibn Habban Baihaqi

13. Hadhrat Zamra bin Salba quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that well-being and good-will cover the people with its shadow as long as they save themselves from the mutual jealousy.

14. Hadhrat Abu Haraira quotes the words of the holy Prophet (*sallallahu alayhe wasallam*), "he who is jealous is not from among us".

— Tabrani

15. The words of the holy Prophet (*sallallahu alayhe wasallam*) have been quoted by Hadhrat Abdullah bin Kaab that the wild wolves set free on a flock of goats can not put it to such a loss as malice and jealousy can do to the belief of a Muslim.

— Razeen

16. The words of the holy Prophet (*sallallahu alayhe wasallam*) quoted by Hadhrat Abdullah bin Basheer are, "jealous, back biter, and wizard; all three are neither mine nor I am theirs".

— Tabrani

Note: The holy Prophet (*sallallahu alayhe wasallam*) has shown that he bears no relations with such men as mentioned in the above quoted *hadith*.

17. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that six types of men will be thrown into Hell one year earlier without being put to accounts. Some one happens to request him (*sallallahu alayhe wasallam*) to enumerate such persons. Then he says:

1. Wealthy man and king on account of their oppression, 2. the Arab nationals due to their racial pride, 3. the farmer due to pride, 4. the trader or businessman on account of misappropriation, 5. the villagers on account of their ignorance and 6. religious scholars (*ulema*) on account of jealousy.

— Zawajir

4. Pride, Arrogance, Vanity and Wilfulness

1. Hadhrat Aqba bin Ameer quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that he who possesses as much good faith within himself as a grain of mustard will not enter Hell and he who possesses as much mischief (pride) within himself as a grain of mustard will not enter Paradise.

— Muslim, Abu Dawood, Tirmizi, Ibne Maja

2. Hadhrat Muslim Ibnul Akwa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that the man continues to indulge in pride and continues to relish his carnal desires. Ultimately, his name is included in the list of "Proud ones". Then he is given the treatment which he deserves. That is to say, he is punished.

— Tirmizi

3. Hadhrat Umar bin Shoib quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that the proud men will resemble the ants on the Day of Judgment. The men of Resurrection will be trampling them under their feet. They will be chastised in a particular prison of Hell. Its name is "Boes". Very hot fire named "Narul Anyar" will be burnt on them. They will be given the pus oozed out of the wounds of Hell-men. The implication is that these unfortunate

fellows will be put to utter humiliation.

— Tirmizi

4. Hadhrat Abu Huraira describes that in one of the divine *ahadith* Allah says, "Greatness and Presumptuousness are the two sheets of Mine. He who tries to take them away from Me or struggles for them is thrown into Hell by Me. That is to say, these two attributes are for Me only. Every kind of greatness and dignity becomes of none but Me".

— Muslim, Abu Dawood, Ibne Maja

5. Hadhrat Ibne Umar says that the holy Prophet (*sallallahu alayhe wasallam*) has said, "save yourselves from pride for pride is a sin that had, first of all, ruined the satan, keep yourselves away from greed for it is the sin that had caused the expulsion of Hadhrat Adam (*alayhe salaam*) from Paradise. Eschew jealousy for jealousy is such a curse as it had made Qabeel kill Habel".

— Ibne Asakir

Note: Satan refused to bow before Hadhrat Adam due to pride. Hadhrat Adam ate the fruit from the forbidden tree. Qabeel killed his brother out of jealousy.

6. Hadhrat Harsa bin Wahab quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "should I not tell you about the people of Hell?" Then he (*sallallahu alayhe wasallam*) adds that he, who is hard hearted, has grown fat on the unlawful resources and is proud, will be thrown into Hell by Allah. It should also be kept in mind that he who possesses as much pride as a grain of mustard will be thrown into

Hell with his face downward.

— Bukhari, Muslim

Note: Some of the *ahadith* add the words, poor and beggars also. For example, Tabrani depicts that three men will not enter Paradise: an arrogant and proud poor-begar, an old adulterer and the man who poses that his worship or devotion is an obligation to God. The poor and the beggars should under their circumstances be modest and submissive but if they are not so, rather they are proud and arrogant, it is surprising and how proud they would be if they were rich.

7. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that he who over-estimates himself and moves about proudly will meet Allah on the Day of Judgment when He will be extremely angry with him.

— Ahmad

8. Wailami quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that Allah is friendly with that young man of twenty years who walks modestly and submissively like old man in spite of his young age while He is inimical to that old man who walks haughtily and arrogantly like a young man in spite of his old age.

— Zawajir

9. It has been described by Wailami in Zawajir that the holy Prophet (*sallallahu alayhe wasallam*) has said that vanity is so bad that it destroys the best pious deeds of seventy years.

— Wailami

10. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man possesses so little pride as a grain of mustard, Allah will throw him into Hell with his face downward.

— Baihaqi

11. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the people should give up boasting over the name and fame of their parental grandeur otherwise Allah will humiliate them like a pollution worm.

— Abu Dawood, Tirmizi

Note: Those who boast over their family grandeur and parental superiority are warned against such a habit. The pollution worm signifies the utter humiliation.

12. Hadhrat Ibne Umar describes, that the holy Prophet (*sallallahu alayhe wasallam*) has stated that three things ruin the man. That is to say, they lead to the chastisement. They are: a. following the Bible. b. obeying the carnal desires and c. vanity and self conceit.

— Tabrani

Note: It is wrong for a person to consider that he is more witty or possesses sounder opinion than the others.

13. Mohammad bin Wasey said to Hadhrat Bilal bin Barda that the former heard the latter's father say that the holy Prophet (*sallallahu alayhe wasallam*) had said, "there is a valley in Hell. Its name is Hab-Hab.

Every haughty and proud man will be punished in it". Describing this *hadith* to Hadhrat Bilal Mohammad bin Wasey warned him to beware lest he also should be punished there-in. In other words he wanted him not to proud.

14. Hadhrat Khoola, daughter of Hadhrat Qais, quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "one day, my community will conquer Iran and Rome. Then, its people will grow proud and will move about haughtily. Then some people will dominate the other. That is to say, the mutual bloodshed will begin".

Note: This prediction of the holy Prophet (*sallallahu alayhe wasallam*) proved true.

15. According to Nesai and Ibne Maja, the holy Prophet (*sallallahu alayhe wasallam*) said, "there is a kind of fire-box in Hell. The proud men will be shut into it."

— Zawajir

Note: It implies that proud men will undergo a very severe punishment. That such men will be shut into the fire box shows the utter disappointment.

16. Hadhrat Abdullah bin Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "even if you do not commit sin, I fear that you will get involved into one. That is arrogance and vanity".

5. Doubts About Allah

1. According to Wailami and Ibne Maja, the holy Prophet (*sallallahu alayhe wasallam*) says that not to expect from Allah is one of the grave sins.

وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ.

"And who can be disappointed of the divine mercy with the exception of misled ones."

2. Hadhrat Ali (*razi allahu anhu*) says that it is one of the gravest sins to be fearless of Allah's seizure as well as be disappointed of His Mercy.

— *Zawajir*

6. Innovation in Religion

1. Hadhrat Ayesha quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who introduces such new things to his religion as are not therein is damned.

— *Bukhari, Muslim*

2. Hadhrat Huzaifa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah does not accept the fast, the *hajj* and the dutied or voluntary prayers of an innovator. He moves out of Islam in such a way as hair is pulled out of flour.

— *Ibne Maja*

3. Hadhrat Arbaz bin Sarya says that one day, advising the people, the holy Prophet (*sallallahu alayhe wasallam*) said, "every innovation in Islam is misleading. Its result is fire of Hell".

— *Abu Dawood, Tirmizi*

4. Hadhrat Ghuzaif bin Al-Haris quotes the holy Prophet (*sallallahu alayhe wasallam*) authentically to have stated that whenever a community introduces a new thing to religion, Allah removes the *sunnah* from among its people and, thus they remain deprived of its blessings and boons.

— *Ahmad Bazaz*

5. Hadhrat Amar bin Auf quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that he who introduces evil ways or practices to religion undergoes the sins of the followers of his innovation in addition to his own.

من سن سنة سيئة فله وزرها، ووزر من عمل بها.

"He who introduces evil ways to religion and starts practices against *shariah* will have to undergo his own sins as well as the sins of those who will follow and practise the innovations introduced by him."

7. Knowledge and Deeds

1. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that he who gains the religious knowledge with the view of earning worldly profits, will not experience even the distant air of Paradise.

— *Ibne Maja, Abu Dawood*

2. Hadhrat Ka'ab bin Malik heard the holy Prophet (*sallallahu alayhe wasallam*) say that if a man gained religious knowledge with the view of having debates and competitions with religious scholars, putting the ignorant into doubt and attracting the people towards himself with his eloquence and oratory. Allah would send him to fire.

— *Tirmizi*

3. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that if a man acquires knowledge with the view that he will approach the worldly fellows and attract their attention towards himself through his knowledge so that he is able to earn worldly profits from them, his duties as well as voluntary worships will stand unaccepted on the Day of Judgment.

— *Abu Dawood*

4. Hadhrat Abu Huraira quotes the holy Prophet

(*sallallahu alayhe wasallam*) to have stated that if a man is asked to explain certain religious questions or problems and he conceals the truth or facts on account of certain worldly affairs, he will come out with fire-bridle round his mouth.

— *Tirmizi, Ibne Maja*

5. Hadhrat Jabir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that the succeeding *ummah* will curse its predecessors, under such circumstances, whoever conceals the holy Prophet's *hadith* will virtually conceal "Ma-anzalellah".

— *Ibne Maja*

Note: The greater the need of explaining the religious problems, the graver will be the sin for the concealment of the facts about religion.

6. Hadhrat Usama bin Zaid quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that if a religious scholar preaches religious practices to others but he himself does not do the same, his lips will be cut with scissors.

— *Muslim*

7. Hadhrat Usama also describes that the holy Prophet (*sallallahu alayhe wasallam*) says that a man will be thrown into Hell. His belly will burst out. His intestines will come out. He will run round his intestine as an ass runs round the grinding-stones. All the hell-men will gather around him and ask him with astonishment, "what is the matter with you? You were very learned in the world. You used to advise us and used to deliver sermons to us. What has happened to you today?" He will reply, "I advised

you but I myself did not do the same".

— *Bukhari, Muslim*

8. Hadhrat Anas bin Malik quotes the holy Prophet to have said that if the reciter of the holy Quran indulges in sinful activities regardless of this divine blessing, that is to say, he acts like sinners, then the Hell-fire will rush towards him even before it does towards the idol worshippers. It implies that the sinful reciters of the holy Quran will be punished even before polytheists.

— *Tibrani, Abu Naeem*

9. It has authentically been narrated by Hadhrat Waleed bin Aqba that the chief of the two worlds (*sallallahu alayhe wasallam*) has said that some people of Paradise will ask some of Hell-men, "how did you get into Hell. We have come into Paradise by acting upon your pieces of advice. We got Paradise on account of your teachings and preachings. Why have you been thrown into Hell?" The Hell-men will reply, "indeed, we preached to you, but we ourselves did not act upon what we said. We have been given punishment on account of not having practised the good".

10. Hadhrat Ma'az bin Jabal says that he asked the holy Prophet (*sallallahu alayhe wasallam*) what mischief was. He (*sallallahu alayhe wasallam*) asked him not to inquire about mischief rather about good, then added that the source of the greatest mischief are the wicked religious scholars.

— *Bazaz*

Note: The wicked religious scholars are those who advise others and they themselves continue to indulge

in disobedience to the divine command or create mischief and difference among the people of *ummah*.

11. Hadhrat Jandab bin Abdullah quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "an impractical religious scholar is a lamp. It burns itself to ashes while it gives light to others."
12. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the impractical religious scholar will undergo the severest punishment on the Day of Judgement.

— Baihaqi, Tirmizi

13. Mansoor, son of Zavan owns to have been informed about the words of the holy Prophet (*sallallahu alayhe wasallam*) that the body of the impractical religious scholar will emit such bad smell out of itself at the time of his entry into Hell as the hell-dwellers will begin to feel giddy. The hell-men will ask him who he is. He will reply in utter disappointment and hopelessness that he is religious scholar who has not used his own knowledge for his own benefit.

14. Hadhrat Umar says that Hadhrat Muhammad (*sallallahu alayhe wasallam*) observes that those who claim to be great religious scholars or boast that they are more learned Islamic jurists or reciters of the holy Quran will be fuel to the Hell-fire. Their claim will lead them to Hell.

— Tirmizi, Bazaz

15. According to Hadhrat Ibne Umar, the holy Prophet (*sallallahu alayhe wasallam*) observes that he who claims to be a great scholar is not a scholar rather an

ignorant.

— Tirmizi

16. Hadhrat Abu Huraira says that the holy Prophet (*sallallahu alayhe wasallam*) has stated that he who intentionally relates a false statement to him or deliberately describes a false *hadith* should make his dwelling in Hell.

مَنْ كَذَبَ عَلَى مُعْتَمِدٍ، فَلْيَتَبَوَّءْ مَقْعَدَهُ مِنَ النَّارِ.

"He who indulges in falsehood in respect of the reliable facts is ruined and will have Hell for his dwelling."

Note: It implies that one should not relate any false or fictitious words or things to his holy person otherwise one will have to be a Hell-denizen. The same is true about relics. It is a very strong warning against relating the hair or anything else to his holy person without having a definite and true knowledge about it.

17. Hadhrat Abu Moosa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that three men are so respectable that none but a hypocrite can insult or humiliate them. They are the old man who has grown old on Islam, the learned religious scholar and the just king.

— Tirmizi

Note: It implies that the learned scholars deserve respect and honour. He who insults or humiliates such persons are none but hypocrites and the return of hypocrisy is nothing but Hell.

18. The mother of believers, Hadhrat Ayesha and Hadhrat Abu Huraira (Allah was pleased with them) have said that the holy Prophet, the master of the universe (*sallallahu alayhe wasallam*) observes that the un-necessary disputes over the religious matter as well as over the holy Quran and its commandments draw people close to fidelity. Allah, the Almighty, has enmity with the quarrel some fellows. A community received the true guidance and entered the fold of Islam. Then it got misled. It brought treason in Islam. This treason will lead it to the fire.

— Abu Dawood, *Ibne Maja*

Note: Different bits of different *ahadith* are given out here.

19. Hadhrat Anas quotes the holy Prophet of God (*sallallahu alayhe wasallam*) to have spoken that he who shows disgust at the holy Prophet's *sunnah* and intentionally turns away from them does not bear any relation with him.
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8. Destiny and Time

1. Hadhrat Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that those who are against the destiny are the magi (the fire-worshippers) of his (*sallallahu alayhe wasallam*) *ummah*.

— *Mishkat*

2. Hadhrat Ayesha quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that Allah and all His prophets have cursed six types of persons. They are: 1. one who denies the destiny exacted by Allah, 2. one who adds to the Divine Scripture, 3. one who usurps throne of certain country by oppression and cruelty so that one is able to humiliate the honourable fellows and favour the mean and lowly persons, 4. one who makes the divine unlawful things or deed lawful, 5. one who commands the people of the house of the holy Prophet (*sallallahu alayhe wasallam*) to undertake the things which Allah has forbidden for them and 6. one who gives up the *sunnah* that is one who has disgust at his (*sallallahu alayhe wasallam*) *sunnah*, gives it up thinking it futile or trivial and oppresses the people of his (*sallallahu alayhe wasallam*) house.

— *Ibne Habban Hakim*

3. Hadhrat Abu Huraira quotes the holy Prophet

(*sallallahu alayhe wasallam*) to have said that Allah, the Almighty, says that the sons of Adam (*sallallahu alayhe wasallam*) abuse the time although He Himself is the time. The rotation of the nights and days is at His disposal.

— Bukhari, Muslim

4. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that Allah says that the sons of Adam trouble Him by abusing the time.

— Abu Dawood

Note: It implies that some persons grow tired of the incidents and events of the world. They begin to abuse the time although the chains of incidents and events are subservient to the divine will and command. Time by itself is no authority. It possesses no power for action. Hence, those who abuse time abuse God. This leads to Hell.

9. Enmity with Allah's Men and Malice with the holy Prophet's companions

1. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have spoken about a *hadith-e-qudsi* in which Allah says that he who insulted one of His friends resolved to encounter Him.

— Bukhari

He says, "one who has enmity with My friend has declared war against Me."

— Zawajir

2. Hadhrat Anas quotes another *hadith* with reference to the divine words, "one who insulted my friend got ready to encounter Me."

— Bukhari

3. Hadhrat Ibne Masood and Hadhrat Ali quote the holy Prophet (*sallallahu alayhe wasallam*) to have stated that he who is friendly with a certain person will rise on the Day of Resurrection with that very person

Note: It implies that if a man is friendly with cruel and persons will be in Hell with them. He will accompany his friends. In other words, he who loves the cruel persons will be in Hell with them. It is quite obvious that one who is on friendly terms with bad ones remains on inimical terms with good ones.

4. Hadhrat Anas quotes the holy prophet (*sallallahu alayhe wasallam*) to have stated that loving the helpers (Ansars) symbolises belief and enmity with them signifies hypocrisy.
5. Bara bin Azib authentically quotes the holy prophet (*sallallahu alayhe wasallam*) to have stated that he who loves Ansar is a believer and he who has enmity with them is a hypocrite. Allah will be friendly with one who is friendly with them and He will have enmity with one who will have enmity with them.
— Bukhari, Muslim
6. Abdullah bin Maghfil says that it is said by the holy prophet (*sallallahu alayhe wasallam*), "don't make my companions the target for humiliation. He who hurt them hurt me and he who hurt me hurt Allah. Allah will take him to account very soon".

10. Breach of Promise and Trust

1. Hadhrat Ibne Umar quotes the holy prophet (*sallallahu alayhe wasallam*) to have stated that if a man breaks his promise to some one without any reason, a standard will be held aloft by his side so that everyone may know that he is a traitor and faithless.
2. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that there are four characteristics of a hypocrite: 1. he tells a lie when he speaks, 2. breaks his promise, 3. abuse when he quarrels with some one and 4. misappropriates the deposits.
— Bukhari, Muslim
3. Hadhrat Nafey describes a happening with reference to the statement made by Hadhrat Abdullah bin Umar who quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who breaches his pledge after having made a pledge with a leader will have no reasoning or argument in his own favour on the Day of Judgment.

— Muslim

Note: It means that such a person will have no plea to secure salvation.

11. Obscene and Indecent Chats

1. Hadhrat Anas bin Malik quotes to the holy Prophet (*sallallahu alayhe wasallam*) to have stated that as and when some jester makes the people laugh with his jests, Allah grows angry with him. He is not happy until He casts him into Hell.

— Bukhari, Muslim

2. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that sometimes a person happens to utter such words as make him deserve the extreme depth of Hell although he uses such words out of his carelessness.

— Muslim, Bukhari

Note: It means that people are advised to speak carefully. Sometimes the words of joke lead to dire consequence.

3. Hadhrat Anas says that a person was martyred. His mother removed the dust from his face and said, "congratulations to you for paradise". The holy Prophet said, "do you know that this fellow has never had gossips or useless talk?"

— Bukhari, Muslim

Note: It shows that the useless talk or gossip is a grave sin.

4. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that foul language is transgression and transgression is in Hell. Modesty is faith and faith is in Paradise.

— Ahmad, Tirmizi

5. Hadhrat Abu Umama quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that foul language is hypocrisy.

— Tirmizi

Note: Obviously, hypocrisy leads to Hell.

6. Hadhrat Abu Umama quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that obscene words and foul language belong to the devil. These two draw close to the fire and away from Paradise.

— Tirmizi

7. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that the obscene words are defect and modesty is embellishment. If a person has obscenity, his defect will show out. The modest will develop embellishing qualities.

— Ibne Maja

8. Hadhrat Ibne Umar authentically quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that when Allah wants to ruin some one, He takes away modesty from him.

— Ibne Maja

9. Hadhrat Ayesha quotes the holy Prophet (*sallallahu*

alayhe wasallam) to have stated that the man whom people have broken their relations with on account of the fear of his obscenity and foul language will occupy the lowest place in the divine presence on the Day of Judgment.

— Bukhari, Muslim

Note: It implies that some persons use foul language so frequently that the people generally avoid them and keep away from them.

10. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that much talk hardens the heart. And only the hard heart is farthest from the presence of Allah.

— Tirmizi

11. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that the man who talks much absurd and vain things will have the largest number of sins.

— Abusheikh

12. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that most of the sins of son of Adam are due to his tongue.

— Tirmizi

12. The holy Quran and Durood

1. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that his holy name is mentioned in the presence of a person and he does not recite *durood*. That person has actually moved away from the path of Paradise.

— Tirmizi

2. Hadhrat Husain quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "should I tell you who is the most miserly fellow? If my name is mentioned in the presence of a person and that person does not recite *durood* in my remembrance, he is the greatest miser".

— Ibne Asim

3. Hadhrat Anas says that the holy Prophet (*sallallahu alayhe wasallam*) observes, "the sins of my *ummah* were presented before me. The greatest of all those sins was forgetting the holy Quran after having memorized it. I marked this."

— Tirmizi, Nesai

4. Hadhrat Sa'ad bin Ubada says that Hadhrat Muhammad (*sallallahu alayhe wasallam*) has observed that he who memorised the whole or a part of the holy Quran and then forgot it, will meet Allah

as a leper on the Day of Judgment.

— Abu Dawood

Note: It means that such a man will be in a very miserable condition and will not be able to speak anything in his favour for his safety.

5. Hadhrat Abdullah bin Maghfil says that the holy Prophet (*sallallahu alayhe wasallam*) observes if some people assemble in a congregation and disperse without reciting *durood* in his (*sallallahu alayhe wasallam*) remembrance, this congregation will be devoid of the divine abundance and blessings and it will be the cause of sorrow for its participants on the Day of Judgment,

— Tabrani

6. Hadhrat Abu Huraira says that the holy Prophet (*sallallahu alayhe wasallam*) observes that some people gathered at a place for mutual consultation and then moved away without the divine remembrance and reciting *durood* in the remembrance of the holy Prophet (*sallallahu alayhe wasallam*). Their moving away from such a gathering is like that from side of a dead ass on account of its bad smell.

— Abu Dawood

Note: It signifies that such a gathering is quite absurd, useless and vain.

13. Urine and Excrement

1. Hadhrat Abu Huraira says that the holy Prophet (*sallallahu alayhe wasallam*) has said that one, who discharges excrement or throws such dirty matter under a shady tree where the people rest or take repose during summer, is accused.

— Ahmad

2. According to Ma'az, the leader of the universes and honour of the creation (*sallallahu alayhe wasallam*) has observed that discharging excrement on a through fare, under a shady tree or at a camping site is reproachful.

— Ahmad

3. According to Hadhrat Abu Huraira, the holy Prophet (*sallallahu alayhe wasallam*) has stated that Allah, His angels and all the men curse the man who throws rubbish and dirty things on the through fare. Such a man is damned.

— Tibrani, Baihaqi

4. Hadhrat Khateeb has quoted an authentic statement of the holy Prophet (*sallallahu alayhe wasallam*) that "Allah, His angels and men curse the man who discharges excrement on the bank of a canal where the people make ablution."

5. According to Hadhrat Abu saeed, the holy Prophet (*sallallahu alayhe wasallam*) observes that those, who talk together while discharging excrement and look at one another's private parts, are the enemies of Allah.

— Abu Dawood, Ibne Maja

6. Bukhari and Muslim have quoted the statement of the holy Prophet (*sallallahu alayhe wasallam*) through authentic source that once he (*sallallahu alayhe wasallam*) marked two persons undergoing the chastisement in their respective graves. He (*sallallahu alayhe wasallam*) asked the companions who were those people. Then he (*sallallahu alayhe wasallam*) himself added that one of them was a back-biter and the other did not care about the drops or splash of urine.

7. Hadhrat Ibne Abbas has said that the holy Prophet (*sallallahu alayhe wasallam*) commands to take care of the urine-splash, for usually the grave chastisement happens on account of this sin.

— Bazaz, Tibrani, Hakim

8. Hadhrat Shafi Ibne Matay Sabhi quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated following an elaborate *hadith* that there will be a man in Hell. He will be ceaselessly pulling out his intestines. Getting tired of him, the hell-denizin will enquire of him what activity he indulged in. He will reply that he did not care while making water and he made it wherever he wished.

— Tabrani, Kabir, Ibne Ibadunnya

9. Hadhrat Abu Umama says that the holy Prophet
- 46 Fear of Hell

(*sallallahu alayhe wasallam*) commands to keep away from the urine-splash for the first chastisement in the grave will take effect on this account.

14. Ablution, Bath and Menses

1. Hadhrat Abdullah bin Masood says that the holy Prophet (*sallallahu alayhe wasallam*) has observed that while making ablution no part of limbs should be left dry. If water does not get through the finger-pauses, the fingers of the two hands should be crossed through the pauses. If anyone fails to do so and any part of his finger-pauses remains dry, the fire will be crossed through them.
2. Hadhrat Abdullah bin Umar says that the holy Prophet (*sallallahu alayhe wasallam*) observes that the heels which remain dry during the period of making ablution will undergo the ruin and sufferings of Hell.
— Tabrani
3. Hadhrat Ammar bin Yasir says that the holy Prophet (*sallallahu alayhe wasallam*) has observed that the angels of blessings move away from those who delay the coition bath but for their having made ablution.
4. Hadhrat Abu Huraira says that the holy Prophet (*sallallahu alayhe wasallam*) has observed that he who co-habits with ones wife during her monthly course, commits sodomy with a woman or asks an astronomer to describe ones future or unknown

matters, denies the holy Quran.

—Tirmizi

5. Hadhrat Ali quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that if even a single hair remains un-wet during the coition-bath, the same remains undone.
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15. Congregational and Friday Prayer

1. Hadhrat Barida says that the holy Prophet (*sallallahu alayhe wasallam*) has observed that he who abandons *namaz* deliberately and intentionally has become *kafir*.

— Tabrani

Note: It implies that such a commitment draws a person close to infidelity. If he does not repent and does not give up the habit of abandoning *namaz*, it is apprehended that he dies as real *kafir*.

2. Hadhrat Abu Darda says that advising him never to abandon *namaz*, the holy Prophet (*sallallahu alayhe wasallam*) observes that he who abandons *namaz* intentionally moves out of the divine responsibility and cares. That is to say, Allah is not responsible to absolve him.
3. Tabrani quotes the holy Prophet (*sallallahu alayhe wasallam*) through the source of Hadhrat Ubada bin Samat, "he who abandons *namaz* moves out of the fold of Islam."

— Ibne Maja

4. Hadhrat Ibne Abbas says that when he lost his eyesight people said that they wanted to treat him but he would have to abandon *namaz* for sometime. At

this, Ibne Abbas replied that he could not do so because the holy Prophet (*sallallahu alayhe wasallam*) once, stated, "he who abandons *namaz* will meet Allah on the Day of Judgement when He will be extremely angry with him."

— Ibne Maja

5. Hadhrat Abdullah bin Umar says that once describing the significance of *namaz*, the holy Prophet (*sallallahu alayhe wasallam*) observed, "he, who does not save (care for) *namaz* and does not offer it in time, will rise with Qaroon, Hamam and Uby bin Khalf on the Resurrection Day".

— Ahmad, Tabrani, Ibne Haban

6. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "he, who hears the call of *a'zaan* while he is within the premises of a mosque and leaves it without offering *namaz*, is a hypocrite. He can leave the premises only if he has urgent need".

— Tabrani

Note: It means that if a man is present within the premises of a mosque and the *a'zaan* is called therein. Now, the man should offer his prayer here only. If he needs to go out he may. But he should come to offer the *namaz* in that very mosque because under such circumstances, the mosque develops a special right towards the listener of the *a'zaan*. The *muazzin* and *imaam* of other mosques are exceptions.

7. Hadhrat Huzaifa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if anyone spits towards the Ka'ba, this spittle will be stuck between

his two eyes and he will be brought to the plain of Resurrection in the same plight.

— Abu Dawood

8. Hadhrat Abu Huraira says that the holy Prophet (*sallallahu alayhe wasallam*) has observed that if a man searches his lost belonging loudly in the mosque, it should be cursed that he does not find it. If a man trades in the mosque, it should be cursed that he never earns profit out of his trade.

— Tirmizi

9. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that he would ask some one else to lead the congregation of the prayer in his place and he himself would go and command the people to set on fire the houses of those who prevaricated in performing the *i'sha* prayer, had there been no children and wives in their houses.

— Ahmad

10. Hadhrat Ubi bin Ka'ab says that the holy Prophet (*sallallahu alayhe wasallam*) observes that the morning and night prayers are very heavy burden on the hypocrites.

— Ahmad, Abu Dawood

Note: It means that those whose faith is weak, offer these prayers with great difficulty.

11. Hadhrat Ibne Abbas says that the holy Prophet (*sallallahu alayhe wasallam*) has observed that if a man abandons fast, does not pay poor his due (*zakat*) and does not perform *hajj* intentionally in spite of his ability to do these deeds, he becomes *kafir* and the

kafir's place is Hell.

Note: The word, "*kafir*" has been explained in *hadith* No. 1.

12. Hadhrat Ma'az has quoted the holy Prophet (*sallallahu alayhe wasallam*) to have said that not to go to the mosque after having heard the call of *a'zaan* for the performance of prayer is the gravest infidelity, hypocrisy and transgression.

— Ahmad, Tabrani

13. Hadhrat Ibne Abbas says that the holy Prophet (*sallallahu alayhe wasallam*) has observed that if a man, having heard the call of the *a'zaan*, does not go to the mosque for prayer without adequate excuse or impediment, his prayer, offered without congregation, remains unaccepted.

— Abu Dawood, Ibne Maja, Ibne Habba

Note: It implies that the *namaz* of a man who abandons congregation is not valuable although his obligation is performed.

14. Hadhrat Ibne Abbas says that the holy Prophet (*sallallahu alayhe wasallam*) has observed that he who observes fast during the day and stands to offer the prayer during the night but does not join the daily congregational and Friday prayers, is in Hell.

— Tirmizi

15. Hadhrat Bareeda quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he, who abandons the *asr* prayer deliberately, has spoilt all his deeds.

16. Hadhrat Ibne Umar says that he who abandons *asr* prayer deliberately gets all his wealth and house robbed.

Note: It implies that the loss of wealth and house does not amount the loss on account of the postponement of *asr* prayer.

17. Hadhrat Aqba bin Amir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that if an *imam* commits negligence or does not observe all the codes and principals of actions of *namaz*, in leading it, the prayer of the followers will be complete but the *imam* will have to carry its ruinous responsibility on his own shoulders.

— Ahmad, Abu Dawood

18. Hadhrat Ibne Umar says that the holy Prophet (*sallallahu alayhe wasallam*) has observed that if the followers of an *imam* are not happy with him on account of certain religious ground, his *namaz* remains un-accepted.

— Abu Dawood, Ibne Maja

19. Hakim quotes in his Mustadrak the holy Prophet (*sallallahu alayhe wasallam*) to have stated that Allah curses three persons: an *imam* who continues to lead the congregation in spite of the displeasure of the followers, a woman, whose husband is un-happy with her yet she goes to bed leaving him angry and a man who hears *hayya alasslaa* and does not respond to it.

Note: That is to say, he does not go to the mosque for prayer.

20. The mother of believers, Hadhrat Ayesha quotes the holy Prophet (*sallallahu alayhe wasallam*) to have observed that some people always fail to join the first row of the congregation. The continuity of the late arrival leads them to Hell.

Note: It means that the habitual late coming to the mosque is also a sin.

21. Hadhrat Numan bin Bashir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "straighten your rows of congregation otherwise Allah will create differences among you and will deform your faces".

— Muslim, Bukhari

22. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "are you not afraid that you lift your heads from 'bow' and 'prostration' even before *imam*? Lest Allah should deform your face like an ass".

— Bukhari

23. Tabrani also has quoted this *hadith*, but he has put it in another way. That is to say, if a man lifts his head from the prostration before *imam*, it is apprehended that his head may be turned into dog's head.

— Ausatuttabrani

24. Bazaz quotes Hadhrat Abu Huraira to have stated that the holy Prophet (*sallallahu alayhe wasallam*) has observed that if a man raises his head form "bow" or a "prostration" before *imam*, his forehead is under the control of the devil.

25. Hadhrat Anas bin Malik says that the holy Prophet

(*sallallahu alayhe wasallam*) has observed, "what about those fellows who look up towards the sky during their *namaz*. They must give up this habit otherwise their eyesight will be spoilt".

— *Sehah*

26. Hadhrat Ayesha Siddiqah describes that the holy Prophet (*sallallahu alayhe wasallam*) has said that those who look about during the *namaz* are totally under the possession of the devil. In other words, looking about during the *namaz* is satanic.

— *Bukhari, Abu Dawood*

27. Hadhrat Abu Zar describes that the holy Prophet (*sallallahu alayhe wasallam*) has said, "Allah pays heed towards a worshipper as long as he does not look about during the *namaz*. But he diverts His attention from him as soon as he starts looking about."

— *Bukhari, Muslim*

28. Hadhrat Abu Qatada describes that the holy Prophet (*sallallahu alayhe wasallam*) has observed, those who do not perform the "bow" and "prostration" fully, steal from the *namaz*. This theft is the worst.

29. Hadhrat Ibne Masood says that once it was said to the holy Prophet (*sallallahu alayhe wasallam*) that such and such fellow continued to sleep late in the morning. He (*sallallahu alayhe wasallam*) said, "the devil makes water into his ear".

— *Bukhari, Muslim*

Note: This forgetful sleep is the effect of the devil's urine. The man who kills his morning prayer deserves

the devil's urine. The devil also thinks so.

30. Hadhrat Abu Abdullah Ashari says that once the holy Prophet (*sallallahu alayhe wasallam*) happened to notice a man at his prayer. He completed neither his bow nor prostration. His prostration resembled a bird's picking grains from the earth. Seeing this hasty *namaz*, the holy Prophet (*sallallahu alayhe wasallam*) said that if that man passed away in the same condition, he would die as an individual of some other community than that of Muhammad's (*sallallahu alayhe wasallam*) for he was not offering the *namaz* which he (*sallallahu alayhe wasallam*) had taught.

— *Tabrani*

31. Hadhrat Abu Huraira says that the holy Prophet (*sallallahu alayhe wasallam*) has observed, "if you realize the real position of a worshipper at prayer or you come to know how he prays to God and implores his Lord, you will consider it more dangerous to cross his front than waiting for one hundred years.

— *Ashaabus-Sunan*

Note: If there is nothing to curtain the worshipper and the mosque also is not spacious, it is better to wait for hundred years than to cross the worshipper's front.

32. Hadhrat Abu Darda says that he had heard the holy Prophet (*sallallahu alayhe wasallam*) to have spoken the words: "If a worshipper looks about during the *namaz*, Allah returns his *namaz* to him only."

— *Tabrani*

33. Hadhrat Anas says that the holy Prophet said to him,

"boy, give up looking about during the *namaz*, this will ruin you".

— *Tirmizi*

34. Hadhrat Ibne Masood says that the holy Prophet (*sallallahu alayhe wasallam*) said, "I wish that I put on fire and burn the houses of those fellows who do not come to the mosque for Friday prayer".

— *Muslim*

35. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated, "stop from abandoning the Friday prayers otherwise your hearts will be sealed up and you will be condemned to be among the forgetful persons".

— *Muslim*

36. Hadhrat Abu Jaad quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that he who abandons three Friday prayers without any reasonable excuse has put Islam back.

— *Abu Yala*

37. Hadhrat Usama quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who has abandoned three Friday prayers is hypocrite.

— *Ibne Habbon*

38. Hadhrat Jabir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated in one of his Friday surmons, "O' people, Allah has enjoined the Friday prayer as duty on all of you to perform till the day of Judgment. Allah will destroy the peace and rest of the person who abandons it without excuse. He will deprive him of the divine plenty and abundance.

Neither his fast, payment of *zakat*, holy pilgrimage nor fast will be accepted unless he repents and Allah accepts his repentance.

— *Ibne Maja*

39. Hadhrat Ma'az bin Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who strides over the heads of the participants of Friday prayer to get ahead in the mosque will be made a bridge on the Day of Judgment for those who will go to Hell.

— *Ibne Maja, Tirmizi*

Note: Some people have developed the habit of coming late to the mosque and striding over the heads of those persons who have already come and occupied their places, to reach the front row. This is the warning for them against their bad habit.

40. Hadhrat Anas says that the holy Prophet was delivering the Friday surmon. In the meanwhile, he noticed that a man was moving ahead towards him (*sallallahu alayhe wasallam*) tearing the rows of the people. Ultimately, he reached him (*sallallahu alayhe wasallam*). After the *namaz* was over, the holy Prophet (*sallallahu alayhe wasallam*) asked the man why he tore the rows. He replied that he wished to reach him. He (*sallallahu alayhe wasallam*) said, "you troubled the Muslims, and he who troubled the Muslims troubled me, and he who troubled me troubled Allah".

— *Tabrani*

41. Hadhrat Arqam's words are, "he who commits to stride over the heads of the Muslims in the mosque

during the delivery of the Friday surmon will be pulling out his intestines on the Day of Judgement."

— Ahmad, Tabrani

42. Hadhrat Ibne Abbas says that the holy Prophet (*sallallahu alayhe wasallam*) has said that he who moves or changes sides needlessly during the Friday surmon commits a mischief and he, who talks after surmon has begun, is an ass (fool).

— Ahmad, Tabrani

16. Journey and Fortune Telling

1. Hadhrat Ibne Masood quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that it is polytheism to have ominous prediction from some man or through animals or certain objects. He (*sallallahu alayhe wasallam*) repeated it three times and added, "everyone of us is involved into the matters of ominous fore-telling but he who has been endowed by God with the wealth of contentment and patience is free from such a disease".

— Ahmad

2. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that he who adopts sooth-saying or returns from journey on account of ominous prediction is deprived of high status.

— Tabrani

3. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that he who travels alone across the jungle is damned.

— Ahmad

4. Hadhrat Ibne Shuaib quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that a lonely traveller is a devil. The two travellers are two devils. The three persons, travelling together, form a caravan.

Now-a-days journeys are quit convenient. Still it is better not to travel alone in view of the harms of the lonely travels because no one can deny such harms.

5. Hadhrat Abu Saeed Khudhri quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that it is wrong for woman to undertake a journey of three or more than three days without the company of a *mahram* (one whom she is not allowed to marry).

Note: Some sayings present one day and one night. It means that a woman should not undertake a journey without a *mahram*.

6. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the angels of divine mercy do not accompany the caravan which moves with dogs or bells.

— *Muslim, Abu Dawood, Tirmizi*

7. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that bell is one of the musical instruments of Satan.

— *Muslim, Abu Dawood, Tirmizi*

8. Hadhrat Umme Salma quotes these words of the holy Prophet (*sallallahu alayhe wasallam*): "The angels of divine blessings do not enter the house also which has a bell in it."

— *Nesai*

9. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "every bell keeps a devil with it".

— *Abu Dawood*

Note: Now-a-days, the caravans move with bells. Usually it happens that the robbers hear the bell sound and loot the moving caravan.

10. Hadhrat Anas says that once it rained at night, in the morning, the holy Prophet (*sallallahu alayhe wasallam*) asked (the companions) if they knew what their Lord said. The people submitted to say that God and His Prophet knew the matters well. He (*sallallahu alayhe wasallam*) said, "Allah commands that people have denied me and have affirmed their faith in planets. He who spoke that it rained on account of the influence of certain planet committed infidelity against Me and asserted his faith in planets. But he who spoke that it rained out of the divine mercy and blessing is faithful to Him and infidel to planet."

— *Mishkat*

Note: It signifies that it is wrong to believe that it rains due to influence of the planets or the planets are effective in such matters.

17. Anti-Shariah Fashion and the Use of Gold and Silver

1. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated: "The trousers which loose down below the ankles are in the fire."

— Bukhari, Muslim

2. Hadhrat Abu Zar says that the holy Prophet (*sallallahu alayhe wasallam*) has observed that Allah will not turn towards the loosely long trousers on the Day of Judgment and they will cause very painful torture.

— Abu Dawood

3. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that an individual of one of the former *ummah* used to move sweeping the earth with his loose trousers with pride. He was sunk into the earth and he is continuously sinking since then.

— Bukhari

4. Hadhrat Ibne Umar says that the holy Prophet (*sallallahu alayhe wasallam*) once, saw a man wearing trousers loosened down his ankles. He (*sallallahu alayhe wasallam*) said that the fire would be set through that very loose part of the trousers. In

Arab, only the proud fellows used to put on such loose clothes as would sweep the earth on moving or walking. Similar custom is observed in India, the women use so loose clothes as they have to hold up the hanging trousers or clothes with their hands.

5. *Ummul momineen* Ayesha Siddiqah says that the holy Prophet (*sallallahu alayhe wasallam*) has observed, "Gabriel, the arch angel, visited me. He said that it was the night of the 15th of Sha'baan. Allah forgives us all in this night but the disobedient to the parents, polytheist, magician, he who breaks the relations and he who looses down his trousers are not forgiven.

— Baihaqi

6. Hadhrat Abu Zar Ghafari quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "they fell into gross loss and deficit". He (*sallallahu alayhe wasallam*) repeated these words thrice. Hadhrat Abu Zar submitted to ask who they were. He (*sallallahu alayhe wasallam*) said, "they are those who hang their trousers below their ankles, point out their obligations and sell their things on false oath and swearing".

— Muslim

7. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a woman uses scent and goes to the mosque with the scent on her body, her prayer is not accepted until she comes back to her house and takes bath.

8. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the woman who, with scent and perfumery on her body,

joins the gathering which includes the strange (*namahram*) men also is no less than an adulteress.

— *Abu Dawood*

9. Hakim's words are: "The woman who, with the scent and perfumery on her body, passes by the gathering of men is adulteress."
10. Hadhrat Ibne Umar says that the holy Prophet (*sallallahu alayhe wasallam*) has observed that some women put on very fine clothes. Their bodies are seen through them. Such women attract men towards themselves through their make-up and they themselves incline toward others. They use clothes only for show. Actually they remain nude. Such women deserve the curse. They are cursed and condemned.

— *Hakim*

Note: "Such women attract the strange men towards themselves." This means that sometimes they attract the attention of the strangers towards themselves through strong perfume or scent and sometimes through certain activity, coughing or uttering some words. Some *ahadith* depict that their head resemble the camel's humps. It means that they wrap scarfs round their heads and keep their bodies un-covered. They use the long ribbons and sometimes, they make the buns of their hair. Sometimes they apply certain things to their hair so that their hair look heavy. During the period of ignorance the Arab women used to stick the artificial hair to their own to make them thick and heavy. They also used to raise the middle portion of their hair. However, the make-up or

fashion which is anti-*shariah* and is observed for the strangers, deserves curse. The curse leads to Hell.

11. Hadhrat Asma daughter of Abu Bakr quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that the woman who presses and sticks her hair, makes them puffy, tailors or gets her body tattooed, brightens her teeth by rubbing or rasping with the iron file, sharpens her eyebrows, is accursed. Allah curses her.

The Arab women during the period of ignorance used to bring change to their bodies to improve their appearance and beauty. Some of them tattooed flowers and leaves on their limbs. Some applied gums to their hair to make them sticky. They tied the hair of other women to those of their own to make them pointed. Some of them scraped their teeth with iron file. Some of them pulled or shaved hair to sharpen their eyebrows. However, they used to change the natural appearance of their bodies. Hence, they are declared as accursed.

— *Bukhari, Muslim*

12. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "don't put on the silken clothes. He who puts on silken clothes in the world will be deprived of them in the next world."

— *Sehah*

Note: Such a man will not be allowed to enter the Paradise.

13. Hadhrat Umar bin Khattab quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that he

who puts on the silken clothes has no share in the next world.

— *Ibne Maja*

14. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "When my ummah will allow itself to commit five things that is to say when these five things will be in common vogue, the ruin will fall on it. These five things are 1. cursing one another, 2. drinking wine, 3. wearing silken clothes, 4. collecting the women singers i.e. listening to the songs frequently and 5. homosexuality or sodomy."
15. Hadhrat Ma'az bin Jabal describes that the holy Prophet (*sallallahu alayhe wasallam*) saw a robe (*jubba*) with a silken pocket in it. Seeing it, he (*sallallahu alayhe wasallam*) said that it would be the storm of fire on the Day of Judgment.
— *Tabrani*
16. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the man who puts on silken clothes will be humiliated on the Day of Judgment.
— *Tabrani*
17. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if an individual of his *ummah* drinks wine, Allah will forbid the sacred wine to him and He will forbid the gold of Paradise to one who uses gold in this world.
— *Bukhari, Muslim*
18. Hadhrat Ibne Abbas describes that once, the holy

Prophet (*sallallahu alayhe wasallam*) noticed a man with a golden ring on his finger. He (*sallallahu alayhe wasallam*) pulled off the ring and threw out saying, "some of you move about with the spark of fire."

— *Muslim*

19. Hadhrat Abu Saeed describes that a man visited the holy presence of the Prophet (*sallallahu alayhe wasallam*). He had a golden ring on his finger. He (*sallallahu alayhe wasallam*) turned away his face from him and said, "you have come to me with hot-coal of fire on your finger".
— *Nesai*

Note: The golden ornaments and silken clothes are forbidden to man only.

20. Hadhrat Umme Salma quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who eats or drinks from the golden or silver dishes or glasses puts fire into the stomach.
— *Muslim, Ibne Maja*
21. Hadhrat Umme Salma describes that the holy Prophet (*sallallahu alayhe wasallam*) has said that if a man puts on clothes for reputation and desires that people may look at his dress, Allah does not look at him until he puts them off.
— *Tabrani*
22. Hadhrat Fatima quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the worst persons of his *ummah* are those who enjoy delicious dishes everyday, put on fine clothes and talk boastfully.

Note: It means the people who lead a luxurious life have no care for faith or religion.

23. Hadhrat Ibne Umar quotes an authentic *hadith* of the holy Prophet (*sallallahu alayhe wasallam*): "If a man puts on clothes for reputation and dignity, Allah will give him the same clothes on the day of Judgment. But these clothes will be burning with Hell-fire."

— *Razeen*

24. Hadhrat Ibne Abbas describes that the holy Prophet (*sallallahu alayhe wasallam*) has said that there will be a community during the later period. The individuals of that community will dye their hair black like the crow or the wild pigeons. These people will not have even the smell of Paradise.

— *Abu Dawood, Nesai, Ibne Habbān*

25. Hadhrat Ibne Abbas says that the holy Prophet (*sallallahu alayhe wasallam*) cursed those men who mimic women and those women who mimic men.

26. Tabrani has quoted Hadhrat Ibne Abbas to have used these words that a woman passed by the holy Prophet (*sallallahu alayhe wasallam*) with a bow. He (*sallallahu alayhe wasallam*) cursed those women who mimic the men and those men who mimic women.

27. Bukhari uses the words, "Allah may curse the eunuches as well as those women who make themselves up like men".

28. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "curse on

the man who puts on woman's clothes! Curse on the woman who puts on woman's clothes".

— *Nesai*

29. Hadhrat Abu Umaḥa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "There is Allah's curse on three persons and the angels have repeated *ad'min* on the curse. They are 1. the men whom Allah created male but they make themselves women, 2. the women whom Allah created female but they make themselves men and 3. the persons who mislead a blind man."

— *Tabrani*

Note: It means that Allah has created men and women for different purposes. If they try otherwise or try to taint themselves, they are surely cursed.

30. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that three persons will never enter Paradise: 1. eunuch, 2. the woman who takes-up male fashions and 3. habitual drunkard.

31. Hadhrat Abu Huraira describes that an eunuch had put *mehdi* on his palms and soles. He was brought before the holy Prophet (*sallallahu alayhe wasallam*). He (*sallallahu alayhe wasallam*) asked him how he was. When he marked that he resembled women, he (*sallallahu alayhe wasallam*) commanded his companions to turn him out.

— *Abu Dawood*

Note: It means that an eunuch should be turned out of the house.

18. Talisman, Lamentation, Wailing, Mourning and Homage to Graves

1. Hadhrat Ibne Masood describes that the holy Prophet (*sallallahu alayhe wasallam*) has said, "he who mourns a death beats his face and tears collar is not from among us".
2. Hadhrat Abu Moosa describes that the holy Prophet (*sallallahu alayhe wasallam*) has observed, "I hold no responsibility for the woman who cries aloud over a dead body, gets her head shaved for mourning (as was the custom of the days of ignorance) or tears her clothes."

— Bukhari, Muslim

Note: It means the holy Prophet (*sallallahu alayhe wasallam*) does not have any concern with such a woman.

3. Noman bin Bashir says that the holy Prophet (*sallallahu alayhe wasallam*) has observed: "The people weep and cry for a dead body. The dead body is given punishment on account of their weeping".

— Bukhari, Muslim

Note: if a dead person leaves a will behind for such an action considering lamentation over a dead body right he will be punished on account of other's

weeping and loud lamentation.

4. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have observed that three things lead to the infidelity: 1. lamenting and crying aloud over a dead body, 2. tearing ones clothes to pieces and 3. taunting one for ones genealogy.

— Ibne Habbab Hakim

Note: These customs and traditions are heathenish.

5. Hadhrat Anas bin Malik says that the holy Prophet (*sallallahu alayhe wasallam*) has said that two voices are cursed. These are cursed ceaselessly not only in the world but also in heavens. These are the sound of music and song on some boon occasion and that of weeping and lamentation on misfortune.

— Bazaz

6. Hadhrat Abu Malik Ashari quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that four behaviours of his *ummah* bear the impact of the period of the ignorance: 1. taking pride in ones family grandness, 2. taunting others with their family weaknesses, 3. associating the rain with influence of the stars and 4. lamenting over the dead body.

— Ahmad

7. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the women who cry over the dead body will be bidden to stand in rows on both the sides of Hell and they will be crying like dogs over the Hell dwellers.

— Tabrani

8. Hadhrat Abu Saeed Khudri has quoted the holy Prophet (*sallallahu alayhe wasallam*) to have observed that the women who lament and those who listen to it are both cursed.

— *Tabrani*

Note: All these above mentioned *ahadith* signify that lamentation, tearing hair, scratching face, beating bosom, belly, weeping aloud and crying out the dead person's qualities and habits are forbidden. But it does not matter if one mourns the death silently with tears in eyes and on cheeks.

9. It has been described by Hadhrat Umme Habeela that the holy Prophet (*sallallahu alayhe wasallam*) has observed that the woman who has faith in Allah and has belief in the world after death will mourn death not more than three days but that of her husband.

— *Bukhari, Muslim*

Note: The woman should mourn the death of her husband for four months and ten days. The death of other relations should be mourned only three days.

10. Hadhrat Ibne Abbas says that those who burn the candles or earthen lamps on graves, make them the place of prostration or build mosque over the graves like the Jews and Christians have been cursed by the holy Prophet (*sallallahu alayhe wasallam*).

— *Abu Dawood, Tirmizi*

11. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that it is better for a person to sit on the hot coal of fire and his clothes and body be burnt than to sit on the grave of a

Muslim.

— *Muslim, Abu Dawood, Nesai*

12. Hadhrat Aqba bin Amir quotes the authentic words of the holy Prophet (*sallallahu alayhe wasallam*): "To me, it is better to walk on burning coal of fire than to walk on a Muslim's grave."

13. The mother of the believers, Hadhrat Ayesha Siddiqah says that the holy Prophet (*sallallahu alayhe wasallam*) has observed: "Breaking the bones of a dead body is like breaking those of a living person."

— *Abu Dawood, Ibne Maja*

Note: Sitting or walking on a grave or destroy it, is humiliating the dead one. These things are totally forbidden.

14. Hadhrat Aqba bin Amir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who puts an anti *shariah* amulet, knotted string or bead string round his neck and considers them effective by themselves are polytheists.

— *Ahmad, Hakim*

15. Hadhrat Ibne Umar says that the holy Prophet (*sallallahu alayhe wasallam*) has observed, "he who puts such things (as stated above) round his neck is handed over to that thing by Allah".

— *Abu Dawood*

Note: If one uses such things as an effective source for the cure of certain diseases, Allah is not responsible for the cure of his disease.

16. Hadhrat Ibne Masood quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that practice of talisman, charm and amulet is polytheism.
— *Ibne Habban*

Note: During the period of ignorance, most of the people used such things and considered them effective source. That is why, these things have been described as polytheism. Some women used an amulet known as "*Tola*" with the motive of peck their husbands. However *shariah* forbids all these practices.

Indeed, it does not matter, if an amulet is used under rules of *shariah* and Allah is considered the effective source.

19. Poor-Due, Charity, Subsistence, Begging and Miserliness

1. Hadhrat Abu Huraira says that the holy Prophet (*sallallahu alayhe wasallam*) has observed that the man who does not pay the poor-due (*zakat*) on his gold and silver will be brand on his forehead and sides with slates, made of his own wealth on the Day of Judgment. When those slates will grow mild, they will be heated again, he will be thus punished on the day of Judgment. That day will be as long as the fifty thousand years of the ordinary days.

— *Bukhari, Muslim, Tabrani*

2. Hadhrat Masood quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the wealth will be transformed into a serpent. It will ceaseless be biting such a man (as mentioned above). The serpent will be bald.

— *Sehah*

Note: It will be very old and poisonous serpent.

3. Hadhrat Jabir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that those who do not pay poor-due on the cattle or domestic animals will be bitten and trodden by their own animals and cattle on the Day of Judgment.

— *Sehah*

4. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "By the Master of Ka'aba, the people are to be in a great loss." The people submitted to ask, "who are they?" He (*sallallahu alayhe wasallam*) replied that he spoke by the Lord and Master in whose control was his (*sallallahu alayhe wasallam*) soul: "A man dies. He leaves the camels, cows and goats behind him. He has not paid the poor-due on them. These animals will be brought on the Day of Judgment. They will have added more flesh than they had in the world. These animals will go on injuring their owner with their horns and hooves as long as the people will clear their account vide a day of fifty thousand years."

— Bukhari, Muslim

5. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man does not pay the poor-due on his wealth, his wealth will be transformed into a poisonous dragon and put round his neck. It will continue to bite it saying that it is his wealth and his riches.

— Ibne Maja

6. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that three persons will enter Hell first of all: 1. an *ameer* who has defeated the rightful *ameer* and usurped his *emirate*. 2. the rich man who does not pay out the divine right i.e. the poor-due and 3. the proud beggar.

— Tabrani

7. Hadhrat Masrooque quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who

delays the clearance of poor-due is a devil. He who does not pay the poor-due fails in his *namaz* i.e. his *namaz* is not accepted. The wealth, mixed with the poor-due, is destroyed. Those who do not pay the poor-due are hypocrites. Non-payment of poor-dues causes the drought and famine. As the fornication causes the epidemic, the pure wealth grows impure on account of non-payment of the poor-due. The payment of the poor-due purifies the wealth.

— Sehah, etc

Note: Several bits have been collected here. All these bits signify the importance of the poor-due.

8. Hadhrat Azi bin Umrah quotes the holy Prophet (*sallallahu alayhe wasallam*) to have observed: "If we appointed a man on salary to realize the poor-due and still he indulges in breach of trust is an embazzler."

— Abu Dawood

9. Hadhrat Masood bin Qabeesa says that the holy Prophet (*sallallahu alayhe wasallam*) has said that the officers incharge are in the fire but those who are afraid of Allah and do not embazzle the amount of charity.

— Abu Dawood

10. Hadhrat Saad bin Ubada quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the wealth and the cattle will be loaded in the head of the man who embazzles the amount of charity.

— Sehah

11. Hadhrat Anas bin Malik quotes the holy Prophet

(*sallallahu alayhe wasallam*) to have said that misappropriate of the charitable fund is like the one who does not pay the poor-due on ones possession.

— *Sehah*

12. Hadhrat Anas describes that the holy Prophet (*sallallahu alayhe wasallam*) has observed that those who oppress the people in collecting the one tenth of the crop production will not be absolved even in the night of 15th of Sha'baan.

— *Baihaqi*

13. Hadhrat Anas Ibne Malik says that the holy Prophet (*sallallahu alayhe wasallam*) has sought the divine protection from miserliness.

— *Muslim*

14. Hadhrat Jabir quotes the words of the holy Prophet (*sallallahu alayhe wasallam*): "Keep away from miserliness. This has destroyed your preceding generation also."

15. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "The miserliness leads to bloodshed. People make the forbidden things permissible on its account. It causes the spread of open sin and transgression."

— *Abu Dawood, Ibne Habban*

16. Hadhrat Anas bin Malik says that the holy Prophet (*sallallahu alayhe wasallam*) has said: "Nothing ruins Islam more than miserliness."

— *Tabrani, Abu Yala*

17. Hadhrat Ibne Umar says that the holy Prophet

(*sallallahu alayhe wasallam*) has observed that a miser will not get into Paradise.

— *Tabrani*

18. Hadhrat Abu Zar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have observed that the miser is far removed from Paradise, Allah as well as people but close to Hell.

— *Tirmizi*

19. It is said by Hadhrat Abu Zar that the holy Prophet (*sallallahu alayhe wasallam*) has observed that Allah has enmity with three persons: 1. an old adulterer, 2. a miser and 3. the proud.

— *Ibne Habban*

20. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah has made it compulsory for Himself that He will send the generous to Paradise and the miser to Hell.

— *Asfahani*

Note: Most of the learned religious scholars do not call a man miser if he continues to pay the dutied poor-dues and charities whether or not he gives voluntary charities and alms.

21. Hadhrat Abu Zar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the two characteristics can not combine in a Muslim: miserliness and falsification.

23. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the lust for wealth and long ages makes a person old.

— *Muslim*

24. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the miserliness is one of the ruinous characteristics.

Note: It means that the miserliness ruins the man in the world as well as in the other world.

25. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that a man who gives something to some one and takes it back is like a dog which licks its own vomit.

— *Sehah*

26. Hadhrat Ibne Abbas has been quoted by Abu Dawood in this way: "Taking back the gift is like dog's licking its own vomit."

27. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the two angles pray to God in the morning, one prays that he who spends in the divine way may be rewarded with its recompense. The other prays that Allah may ruin the wealth of a miser.

— *Bukhari, Muslim*

28. Hadhrat Muhammad (*sallallahu alayhe wasallam*) told Hadhrat Sa'ad bin Ibada, "if a man misappropriates the charitable fund and steals the cattle of the charity, these cattle will ride on his neck on the Day of Judgment. The goat, cow and camel will raise their shouts while riding on the misappropriators neck". Hearing this Hadhrat Sa'ad bin Ibada swore by Allah that he would never join the post of an executive in-charge of the charitable fund.

29. Hadhrat Aqba bin Amir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he had heard him (*sallallahu alayhe wasallam*) say, "those who collect the charity oppressively will not enter Paradise".

— *Abu Dawood*

30. Hadhrat Rawifa bin Sabit quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "the collector of the charity or tax is in fire."

— *Tabrani*

Note: "Almaks" is used for collector of charity or tax. It means that those who collect charity and tax more than the appropriated levy or oppresses the tax payees will get into Hell.

31. Hadhrat Abdullah bin Umar describes that he who begs the people for money without need eats something like burning coal.

— *Tabrani*

32. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who begs without need is like one who picks up the pieces of burning coal.

— *Baihaqi*

33. Hadhrat Habsh bin Jonada quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said in the plain of Arafat during his last *hajj*: "Begging is not allowed for those who are healthy, strong and not handicap. Those who beg to hoard the wealth will have their faces scrapped and smashed.

— *Baihaqi*

Note: Razin adds to the above saying that he who begs something without need and carries it with himself carries a piece of fire under his armpit.

34. Hadhrat Umar Ibnul Khattab says that the holy Prophet (*sallallahu alayhe wasallam*) has said, "if a man begs in spite of being carefree (having enough of livelihood) collects the burning pieces of coal whether he collects in a large or a small quantity." People asked, "what is being carefree?" He (*sallallahu alayhe wasallam*) replied, "it is an evening's meal". It means that if a man has so much as it can suffice his one time's meal, he should not beg. Some of the sayings depict forty Dirhams while the others fifty.

35. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who begs without need will have not flesh on his face on the Day of Judgment.

36. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man does not undergo any starvation but shows that he is starving, Allah puts him to starvation.

— Bhaihaqi

Note: Some of the sayings have used the word "*sheen*". The word means defect or deformity. It signifies that the man who begs without need will have a deformed face. But it must be borne in mind that there is no harm in asking a ruler for some money or aid. On the basis of certain sayings, the learned scholar have allowed the begging form the rulers or kings.

37. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah is enemy of the ill-tongued and sinful beggar who runs after the people in begging.

— Bazaz

Note: It is the warning against those beggars who talk ill of the persons who refuse to give them alms.

38. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that Allah is the friend of those forbearing cleanly dressed people who do not disclose their needs to others while he is enemy of those out-spoken beggars who grow impertinently obstinate in begging.

39. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "if a relative of a person approaches him for something for the sake of Allah and he refuses to give him anything in spite of his ability to give, this wealth of his will be transformed into a serpent and put round his neck like a necklace. The serpent's name will be Shuja. It will ceaselessly bite the face of wealthy man who has thus refused to give."

— Tabrani

40. Hadhrat Abu Huraira describes that the holy Prophet (*sallallahu alayhe wasallam*) has said: "By the Divine Entity Who has sent me as truthful, I say that Allah does not accept the charity of that person who gives alms to others, not to his own poor relatives. By that Entity under Whose possession is my soul, I say that He will not like even to look at person who gives

alms to others and not to his own relatives."

— Nesai

41. Hadhrat Abu Bakr quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "three persons will not enter Paradise: the cheat, the miser and one who shows that he has obliged by giving alms".

— Nesai, Tirmizi

42. Hadhrat Abu Zar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated: "No one can keep the fire away from three persons: he who shows that he has done a deed of obligation by giving alms, disobedient to the parents and a regular drunkard."

43. Again Hadhrat Abu Zar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Neither the obligatory nor voluntary prayers of three persons are accepted: one who shows obligation giving alms, the disobedient to the parents and one who denies destiny."

— Hakim

44. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the water which collects somewhere in the jungle is the share of the common people. Allah will not look with mercy at one who take such water under his own person possession and stops the common people to use it, rather He will tell him in wrathful words, "you stopped My bounty in the world and today I will keep My bounty away from you".

45. Hadhrat Abdullah bin Umar quotes the holy Prophet

(*sallallahu alayhe wasallam*) to have said that if a man obliges some one, the obliged person must praise his obligator. He should rather make it public. If he conceals the obligation of his obligator, he commits infidelity to him.

— Tabrani

46. Hadhrat Ibne Umar quotes a *hadith*: "A man gives something to some one. The man who takes should give something in return. If he is unable to give the return he should praise the giver and pray for him. He who prays thanks and he who conceals indulges in infidelity."

— Tirmizi

47. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah does not like even to look towards the woman who does not thank her husband for his obligations although she is not free from his obligations.

— Nesai

48. Abu Musa Ashari quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who begs some one for something in the name of Allah and his Prophet (*sallallahu alayhe wasallam*) is cursed (devil) and he who does not give anything to such a beggar in spite of his ability to give is also cursed.

— Tabrani

49. Hadhrat Abdullah bin Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "should I tell you the worst creation?" The people requested him (*sallallahu alayhe wasallam*) to tell them. He (*sallallahu alayhe wasallam*) said, "the worst creation

is the person who begs for the sake of Allah and even then is given nothing".

— Tirmizi

50. Hadhrat Abu Umama quotes the holy Prophet (*sallallahu alayhe wasallam*) to have asked the people if he should tell them the episode of Hadhrat Khizr. The people very gladly requested him to describe. He (*sallallahu alayhe wasallam*) said:

"One day, Hadhrat Khizr was walking through the market of Israelites. He met a man. He was a *makatib* (a slave whose master demands a particular amount of money for setting him free). This slave begged Hadhrat Khizr for the divine sake. He replied that he did have faith in Allah but he had nothing to give. The slave asked him again to give him something. At this, Hadhrat Khizr said that he had nothing to give but if he choose he might sell him as a slave for he would like to be a slave but he could not humiliate Allah's name. The beggar accepted the proposal, sold Hadhrat Khizr to a man and took the money. The man respected Hadhrat Khizr in view of his old age and did not assign any work to him. But Hadhrat Khizr (*alayhe salaam*) asked the master to assign some work to him. He replied that he did not want to trouble him. But on his insistence, he showed him a heap of stones and requested him to remove the same to another place. Saying so, the master under took a journey. Returning home, he was surprised to see the heap of stones removed, for it required the labour and strength of more than six men. Hadhrat Khizr demanded more work. The master, again, said that he did not want to put him to labour rather he could give

him some pieces of good advice for he considered that Hadhrat Khizr did not deserve serving him. But on his insistence, he asked him to build a house. He undertook a journey. He returned home after two or three days and found the house built. Now he could not hold himself up and asked who he was. He might tell him in the name of Allah. Hadhrat Khizr said that he undertook the slavery for the sake of this name and he also referred to that very Glorious name. Then Hadhrat Khizr repeated the whole episode with the addition, 'O my master, if a man is begged by some one and he refuses to give anything to the beggar in spite of his ability to give, the man will appear with no skin and flesh on his skeleton on the Day of Judgment'. The master was deeply impressed with the matters thus discribed and asked Hadhrat Khizr (*alayhe salaam*) what he wanted. He expressed his desire for freedom and the master set him free."

20. Fast

1. Hadhrat Huzaifa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the foundation of Islam has been laid on three things. If one abandons one of them or considers it right to abandon it, one becomes infidel and it is lawful to lay hands on the blood and possession of such a person. These three things are: 1. to stand witness that none but Allah is one and none of His partner, 2. to offer five times prayers and 3. to observe the fasts during the month of Ramadhan.

— Abu Yala

2. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that abandonment of one fast of Ramadhan is so fatal that the entire life's fasts can not compensate it.

— Tirmizi, Abu Dawood, Nesai

3. Hadhrat Abu Umama refers to a *hadith* that once the holy Prophet had a dream. He saw some men hung with their heads downward and jaws rent and bleeding. He (*sallallahu alayhe wasallam*) asked who they were. He was informed that they abandoned fasts and broke the fasts before Ramadhan were over.

— Ibne Khozaima

4. Hadhrat Abu Huraira quotes the holy Prophet

(*sallallahu alayhe wasallam*) to have said that if a woman observes voluntary fast without the due permission of her husband and refuses to satisfy him on his demand, Allah puts down a grave sin against her name.

— Tabrani

5. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that there are so many persons who does not get any reward for their fasts because their fasts remain mere starvation. Similarly, there are so many persons who keep awake the whole night, but they gain nothing rather spoil their sleep.

— Ibne Maja, Nesai, Khozaima

Note: It means that they do not care for the proper observances of fasts and *tahajjud* prayer.

6. Hadhrat Ubaida quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that so many persons do not save their fasts from lies and back-biting Allah does not care for their hunger and starvation at all.

— Bukhari

21. Hajj and its Concerns

1. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "when a man goes to perform *hajj* with the expenses of unlawfully earned money and recites *talbiah*, the angels, in response to his *labbaika wa sadiyak* recite *la labbaika wala sadiyak*. It means that they say, "you are neither present nor fortunate". The provisions of your journey are unlawful. Your sustenance is forbidden, your *hajj* is sin. There is no virtue in it.

— Tabrani

2. Hadhrat Ali quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who possesses the wealth for travelling expenses and is strong enough to reach the holy city of Mecca and still does not go there for the performance of *hajj* is free to opt the death of either Jew or Christian.

— Baihaqi

3. Hadhrat Abu Umama quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man has no excuse of *shariah*, is not ill or is not stopped by a tyrant and will he does not go to perform *hajj*, he may die as Jew or Christian.

— Baihaqi

4. Hadhrat Abu Saeed Khudhri quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah says, "I gave man health and affluence. He spent five years with these blessings and state did not move towards Me, such a man is deprived of (mercy and salvation)".

— Ibne Habban, Baihqai

5. Hadhrat Ubaid Laisi quotes his father to have said that a man asked the holy Prophet (*sallallahu alayhe wasallam*) what were the grave sins. He (*sallallahu alayhe wasallam*) said, "the gravest sin is polytheism. Next to it are the unjust murder of a Muslim, running away from the field of holy war, misappropriation of an orphan's possession, usury, accusing the chaste woman of adultery, the disobedience of parents, magical charms, to make the forbidden things lawful within the jurisdiction of House of Allah". Some sayings refer to "atheism". This also means the same, i.e., the atheistic indulgences within the House of Allah.

— Ashaabus Sunan

6. Hadhrat Abdullah bin Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that it is atheism to raise the price of the grain by restricting its supply to the inhabitants of Mecca.

Note: Apart from other activities, it also has been considered atheistic activity that the traders of Mecca hoard the grain or food-stuff and sell it on high prices to the Mecans. Some of the holy companions, with whom Allah was pleased, considered it atheistic to cut the plants. Briefly speaking, whatever indicates

disrespect towards the holy city of Mecca is atheistic.

7. Hadhrat Sa'ad says that he heard the holy Prophet (*sallallahu alayhe wasallam*) say, "whoever plays trick on the people of Medina or cheats them will be ruined as salt gets dissolved into water".

— Bukhari, Muslim

8. Hadhrat Saib bin Khallad quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "Oh, Allah frighten the man who frightens the people of Medina or oppresses them. May he be cursed by Allah, His angels and all the men. May the duties as well as voluntary worships of such an unworthy man be unaccepted".

9. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah may oppress the man who oppresses the people of Medina.

— Tabrani

22. Treatment with the Animals and Their Slaughter (Zibah)

1. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who slaughters the animals in the name of other than that of Allah may be cursed.

— Ahmad, Nesai

Note: At the time of slaughter, only Allah's name should be recited.

2. Hadhrat Abdullah bin Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that on the Day of Judgment, Allah will mutilate the man who mutilate an animal.

— Ahmad

Note: Mutilation means deforming the animals or removing their limbs.

3. Hadhrat Malik bin Fuzala says that he visited the holy Prophet (*sallallahu alayhe wasallam*). He (*sallallahu alayhe wasallam*) asked him, "is it a custom among you to cut off the ears or any other limb of the animals with the razor and set them free, considering that it is religiously unlawful". He also asked him to keep in mind that Allah's razor is

sharper than his.

— *Ibne Habban*

4. Hadhrat Jabir bin Abdullah describes that the holy Prophet (*sallallahu alayhe wasallam*) saw that some one had branded the mouth of an ass whose nose was bleeding. He (*sallallahu alayhe wasallam*) said that he who had treated the ass in such a way might be cursed.

— *Zwajir*

5. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "a man keeps an animal. He is responsible to feed it or give grass to it. But he does not feed it. He does not set it free to graze the grass. This is enough for him to be a sinner".

6. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "Allah may curse the man who aimed at an animal with his arrow".

— *Ashaab-e-Sunan*

Note: Some people tether or bind an animal in such a way as it is unable to run and make it the target of their archery exercise.

7. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have observed, "if a man kills a bird or an animal unnecessarily, it will represent on the Day of Judgement that it was killed unnecessarily by such and such man". Somebody asked the holy Prophet (*sallallahu alayhe wasallam*) "what is its right". He (*sallallahu alayhe wasallam*)

replied, "its flesh should be eaten after proper slaughtering. It should not be thrown away after chopping off its head".

— *Ibne Habban*

8. Hakim has quoted the words of Hadhrat Ibne Umar in the following way, "Allah will put a question to this man (the wrongful killer of a bird) in a wrathful way".

9. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah does not take pity on one who does not take pity on animals.

— *Sehah*

10. Bukhari and Muslim have quoted these words of the holy Prophet (*sallallahu alayhe wasallam*) with reference to Hadhrat Ibne Umar, "a woman had tethered a cat. She neither fed it nor set it free so that it might satisfy her hunger by eating germs and insects. Finally the cat died at her tether. Allah sent the woman into Hell".

— *Bukhari*

Note: Hurting even lower animals leads to Hell.

11. Hadhrat Abu Huraira describes that Hadhrat Ibne Masood was beating his slave. Seeing this, the holy Prophet (*sallallahu alayhe wasallam*) said to him, "Allah has much stronger hold on you than you on your slave". Hearing this, Hadhrat Ibne Masood set the slave free. He (*sallallahu alayhe wasallam*) said that if he did not set him free, Allah would put him to Hell.

12. It has authentically been described by the commander of the believers, Hadhrat Abu Bakr Siddiq that the impolite man who does not treat his servants and slaves properly will not enter the Paradise.

— Ahmad, Ibne Maja, Tirmizi

13. Hadhrat Jabir and Hadhrat Ibne Abbas (Allah was pleased with them) have described the *hadith* that the man who slaps or beats the face of a man or animal is a devil (accursed).

14. Hadhrat Ibne Abbas says that the holy Prophet (*sallallahu alayhe wasallam*) came across a person. He was sharpening his knife pressing the chest of an animal under his knee. He (*sallallahu alayhe wasallam*) cursed the person saying that he has collected many deaths on the animal. He should have sharpened the knife in the absence of the animal before he had laid it for slaughter.

— Hakim

15. Hadhrat Ibne Sireen describes that Hadhrat Umar saw a man dragging an animal by its legs to slaught. He was sorry. He said to the man that he could adopt a mild way of taking the animal to slaughter.

16. It is described in Zawajir that the holy Prophet (*sallallahu alayhe wasallam*) has said that he who set an animal free in the name of other deity than Allah is not form among us.

17. Hadhrat Ibne Masood describes that Hadhrat Muhammad (*sallallahu alayhe wasallam*) saw an ant-hole burnt. He (*sallallahu alayhe wasallam*) asked who burnt it. Hadhrat Ibne Masood and other

companions replied that they did it. He (*sallallahu alayhe wasallam*) instructed them never to punish anyone or anything with fire for it is reserved for Allah.

23. Presumptuous Names

1. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah will be most angry with the man whose name is *Malikul-muluk* or *Shahnshah*.

Note: *Malikul-Muluk* means, king of kings. *Shahnshah* means emperor.

Some of the *ahadith* depict that the word "meanest" has been used for such a man. That is to say, the man who names himself "*Shahnshah*" or "*Malikul Muluk*" is the "meanest" and the most degraded. Such names suit to none but Allah. Whenever, the holy Prophet (*sallallahu alayhe wasallam*) came across a man with such a presumptuous name, he (*sallallahu alayhe wasallam*) would advise him to change it.

24. Sale, Purchase, Black Marketting and Illegal Earning

1. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah says, "on the Day of Judgment I Myself shall appear as claimant against some people. The end of the man against whom I shall be the claimant is quite obvious. I shall be claimant against one who gives words to some one and then breaks them on some excuse, one who sells a free and noble man and utilizes the money and one who employs a worker at his own work and refuses to pay the wages after he has completed it. I shall be the claimant against and enemy of these three kinds of men".

— Bukhari

2. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "people submit long prayers although they eat food and wear clothes of wrong earning. How can their prayer be granted?"

— Muslim, Tirmizi

3. Hadhrat Ibne Abbas says that Hadhrat Sa'ad bin Abi Waqaas requested the holy Prophet (*sallallahu alayhe wasallam*) to pray to Allah for him so that his prayers could readily be granted by Allah. He (*sallallahu*

alayhe wasallam) commanded, "purify your eatables. By Allah, if a man swallows a forbidden morsel into his stomach, Allah does not accept any of his deeds for forty days. The man who grows on forbidden means can have nothing but Hell for his body."

— *Tabrani, Tirmizi*

4. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that a man buys clothes for ten Dirhams. One of these Dirhams is ill-gotten (forbidden). The prayers (*namaz*) of that man are not accepted as long as he puts these clothes on his body.
— *Ahmad*
5. The words of Hadhrat Ali are, "the prayer of the man who puts on a shirt of forbidden income will not be accepted".
— *Bazaz*
6. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "it is better to put a morsel of just into one's mouth than that of forbidden food".
— *Ahmad*
7. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "if a man collected wealth through unlawful means and gave alms or charity out of it he would get no reward for it rather it would be ruin for him."
— *Muslim, Bukhari*
8. Hadhrat Qasim bin Mughira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "a man

collects wealth through forbidden and unlawful means. He gives charity out of it, spends in the way of Allah, spends on his relatives or sets a slave free on account of that forbidden wealth. He will be ruined instead of being rewarded. This man will be put to Hell."

— *Abu Dawood*

9. Hadhrat Ibne Masood quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "Allah does not remove evil through evil and He does not destroy wickedness through wickedness. Hence if one gives charity out of forbidden wealth, one builds house in Hell for himself and there remains no blessing in his wealth."
10. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "he who earns through forbidden means and spends the same in a wrong way will be put to the house of humiliation by Allah".
— *Baihaqi*
11. Hadhrat Jabir describes that the holy Prophet (*sallallahu alayhe wasallam*) told Hadhrat Ka'ab bin Ajrah, "the flash and skin, grown on forbidden resources, will not enter Paradise. Its place is nowhere but fire".
— *Bazaz, Tirmizi, Tabrani, Abu Yala*
12. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "there will be a time when people will not care to distinguish between lawful and unlawful earnings".
— *Bukhari*

13. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said to those who measured or weighed the things less that they were committing something that had destroyed the former people (*ummah*).
14. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "the drought or famine occurs on account of measuring or weighing the things less as plague spreads on account of increase in fornication and adultery".
15. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "he who cheats is not from among us".
16. Hadhrat Ibne Masood says that a man had covered heap of undried wheat with a layer of dry grains of wheat. He took some grains in his palm and examined them. Then he said, "he who cheats is not from among us".
17. It is also described by Hadhrat Ibne Masood that the holy Prophet (*sallallahu alayhe wasallam*) observed: "Cheat and fraud are in Hell."
— *Tabrani*
19. A man used to add water to milk. Hadhrat Abu Huraira asked him what he would do on the Day of Judgment when he would be commanded to separate water from the milk.
— *Baihaqi*
20. Hadhrat Wasila bin Asqa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "he who

sells a defective thing without pointing out its defect always remains under the divine wrath and the angels curse him".

21. Muslim has authentically quoted Hadhrat Mu'ammarr to have said that the holy Prophet has observed, "none but a wicked and sinner hoards grain to sell on high price".
— *Tirmizi*

22. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah does not have any concern with the man who hoards the grains for forty days.
— *Abu Yala Bazaz*

23. Hadhrat Umar Farooq, the commander of the believers, quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "the hoarder is a devil".
— *Ibne Maja*

Note: The grain dealers of a locality where grain does not grow, must not hoard the grain with the expectation of selling it on high price and let the inhabitants starve to death.

24. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "the man who tries for the price rise of the grain and creates artificial means to raise the prices deserves to be thrown to the bottom of Hell by Allah".
— *Sunan*

Note: Such circumstances are not prevalent in India for the grain can easily be transported from place to

place. But if the scarcity of grain emerges in certain locality, one must not let all the people suffer for the sake of self-interest.

25. Hadhrat Umar Farooq says that he had heard the holy Prophet (*sallallahu alayhe wasallam*) say, "he who hoards grain during the period of the dire necessity will be put by Allah to suffer from leprosy and poverty".

— Bukhari, Muslim

26. Hadhrat Hakim bin Hazam has authentically described a *hadith* that if dealer and customer speak the truth, they enjoy the divine blessings in their goods. If they conceal the truth and indulge in perjury, they are deprived of the divine blessings. The perjury and lies quicken the sale but remove the blessing and plentifulness.

— Bukhari, Muslim

27. Hadhrat Ubaid bin Refa'a quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "the traders will appear as sinners with the exception of those who are God fearing and truthful".

— Tirmizi

28. Hadhrat Abu Zar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah will not cast his glance at one who perjures to sell goods.

— Bukhari

29. Hadhrat Salman quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "old adulterer, one who perjures the sell goods and proud beggar do not deserve the divine merciful glance".

— Tabrani

Note: Some *ahadith* depict that those who perjure to sell the goods after *asr* time do not deserve the merciful divine glance. It is so because there is usually a good sale in the evening.

30. Hadhrat Abu Huraira puts out a *hadith* that the holy Prophet (*sallallahu alayhe wasallam*) came across a man who was selling grains. He (*sallallahu alayhe wasallam*) asked the merchant how he was selling. In the meanwhile, it was revealed to him (*sallallahu alayhe wasallam*) that he might thrust his holy hand into the heap of the grain and examine it. He did likewise and found the grain undried. He said, "cheats are not from among us".

— Abu Dawood

31. Bazaz and Ahmad put out the *hadith* in this way that the upper layers of the grain were good while under the upper layers it was not good. He (*sallallahu alayhe wasallam*) instructed him to sell the two kinds of grain separately. He added, "he who cheats is not from among us".

32. Tabrani puts out this *hadith* with authentic reference that the grain was soaked. He (*sallallahu alayhe wasallam*) asked the merchant why he did like that. He submitted to explain that the entire lot of the grain was of the same kind. He (*sallallahu alayhe wasallam*) instructed to separate the dry from the soaked grain. He told him, "he, who sells such things without pointing out, is not from among us".

— Abu Dawood

33. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "Allah is

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enemy of four persons: he who perjures to sell goods, the proud beggar, the old adulterer and the cruel king".

Note: Old age is the age of repentance but an old man who commits adultery really deserves curse.

34. Ibne Habban quotes Hadhrat Abu Saeed Khudhri to have told a rustic that he sold his goat for three Dirham. He spoke by God that he would not sell it at that cost. When it was brought before the holy Prophet (*sallallahu alayhe wasallam*) he (*sallallahu alayhe wasallam*) said that the goat merchant sold his religion for this world.
35. Hadhrat Abu Ayub puts out an authentic *hadith* discribing that if a man separates the issues form their mother, Allah will separate him from friends on the Day of Judgment.

— *Tirmizi, Hakim*

Note: Some cruel fellows used to sell the maid slaves to some while her children to other. This was wrong. Now-a-days, it should be kept in mind in selling animals.

36. Hadhrat Abu Moosa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that may Allah curse the man who separates the mother from her children.

— *Ibne Maja*

37. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah says, "I am the third partner to the business partners. I

continue to be the third partner until one of the partners withdraw Myself form between them". Zarin adds, "the devil joins their partnership".

— *Abu Dawood*

38. Hadhrat Abu Yala quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man indulges in breach of trust with his business partner or with the person from whom he borrows something, Allah will have no concern with him.

25. Usury and its Concern

1. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that usury is one of the ruinous committings.

— Bukhari, Muslim

Note: The holy Prophet (*sallallahu alayhe wasallam*) has enumerated some of the grave sins which are ruinous. Usury is one of them.

2. Hadhrat Ibne Masood quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah may curse the man who takes the interest as well as the man who gives it.

— Muslim, Nesae

3. Hadhrat Samra bin Jandab quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "I saw a blood canal in the night of Elevation (*me'raaj*). A man was diving into it. As the man swam ashore, a man standing on the bank would hit with a stone on his mouth and push him back into the canal. This continued, I asked Gabreil who he was. He told me that he was the usurer of my *ummah*."

— Bukhari

4. Hadhrat Jabir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the usurer, the

accountant and the witness, all are equal in sin. Allah may curse all of them.

5. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah may rightly not allow four persons to enter Paradise and deprive them of celestial delicacies: 1. the habitual drunkard, 2. usurer, 3. misappropriator of an orphan's property and 4. a disobedient son.

— Hakim

6. Hadhrat Ibne Masood quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that let the sin of usury be divided into seventy three parts. One part of it is so grave as raping ones own mother.

7. Hadhrat Abdullah bin Salam quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that a Dirham of interest is more ruinous than thirty three commitments of fornication or adultery.

— Tabrani

8. Hadhrat Auf bin Malik quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the usures will rise like a mad-man on the Day of Judgment.

— Ahmad

9. Hadhrat Abdullah bin Hanzal quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that one Dirham of interest is graver than thirty six commitments of adultery.

— Ahmad, Tabrani

10. Hadhrat Bara bin Azib has used the words that there

are seventy two doors of usury. The most ordinary door resembles the sexual activity with mother. The gravest usury is using words to insult Muslim brothers.

— *Tabrani*

11. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the curse of Allah is quite right for that place where there are continuous and frequent cases of adultery and usury.

— *Hakim*

12. Hadhrat Ibne Masood quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the Doom's Day will be preceded by the abundant usury, drunkardness and adultery.

— *Tabrani*

13. Hadhrat Abdullah bin Abi Ufa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that those who deal in gold and silver and are not careful in their dealings, that is to say, take larger quantity of gold or silver in place of these metals, are informed of their entry into Hell.

— *Tabrani*

14. Hadhrat Auf bin Malik quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "keep yourselves away from the sins which are not forgiven. The misappropriator will appear on the Day of Judgment with the misappropriated thing or substance and the usurer will rise up mad".

— *Tabrani*

15. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that there will be a time when nobody will be safe from usury. If some one will not take interest, at least, its (dust) slight effect will fall upon him.

— *Abu Dawood, Ibne Maja*

16. Hadhrat Amar bin A'as quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the people who take interest get famine stucken and those who accept bribe are put to fear.

— *Ahmad*

17. Hadhrat Ibne Masood quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the greater the usury the greater will be dearth in the end.

Note: The end of usury is poverty and destitution.

26. Loan and its Concerns

1. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah will destroy the man who borrows from others to consume the borrowed money or wealth.
2. Hadhrat Abu Umama quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah gets cleared the debt of the person who borrows with the intention of paying it back. He will please his lender on the Day of Judgment. If a man borrows with the intention of not to repay, his virtues will be transferred to his lender.
— Tabrani
3. Hadhrat Suhaib quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "he who borrows with the intention of not to repay will visit Allah as a thief on the Day of Judgment".
— Bukhari, Muslim
4. Hadhrat Suhaib puts an authentic *hadith* describing that the holy Prophet (*sallallahu alayhe wasallam*) has observed, "he who settles a jointure upon his wife on marriage with the intention of not to pay it to her, will die as an adulterer. He who bought something on credit with the intention of not to pay its value, will die as a misappropriator. Both of them will be Hell-

denizens."

— Tabrani

5. Hadhrat Abu Umama quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that there are two kinds of loan: One which is borrowed with the intention of repayment. Allah says that he becomes the Guardian of the borrower who borrows with the intention of repaying his debt. If a man borrows with the intention of not to repay it and dies, his good deeds are transferred to the account of the lender. This will happen on the day when there will be no exchange of coins like Dirhams and Dinars rather the good deeds will be used in place of coins.
— Tabrani
 6. Hadhrat Abu Saeed Khudhri says that the holy Prophet (*sallallahu alayhe wasallam*) always sought protection from infidelity and loan. The narrator submitted himself to ask him (*sallallahu alayhe wasallam*) if the two were equal. He replied in the affirmative.
— Hakim, Nesai
- Note:* A great amount of loan leads to the infidelity.
7. Hadhrat Abu Moosa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that it is gravest, but next to forbidden grave sins, to die indebted without leaving behind so much money or possession as is not enough to repay his debt.
— Abu Dawood
 8. There is an authentic description by Hadhrat Umar that loan is a mark. When Allah intends to humiliate a

man, He puts the loan on his neck.

— *Hakim*

9. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "commit less sins, death will be easy for you, borrow less, you will lead a free life."

— *Baihaqi*

10. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the man who marries with the intention of not paying the jointure is an adulterer.

— *Bazaz*

11. Hadhrat Suhaib quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that to Allah, the following are the gravest sins: to marry a woman, satisfy oneself with her and divorce her without paying the amount of jointure to her; to employ a worker and not to pay his wages after the work is done and to kill an animal vainly.

12. Tabrani quotes the authentic description of Hadhrat Suhaib that he who marries a woman on more or less amount of jointure with concealed intention of not to pay the amount to her, deceives her. Such an unworthy man will meet Allah on the Day of Judgment as a thief.

13. Hadhrat Abu Huraira quotes an authentic *hadith* that the soul of a man remains suspended as long as he remains under debt.

— *Hakim*

Note: An indebted man does not get salvation.

14. Hadhrat Muhammad bin Abdullah bin Hajjash (Allah was pleased with them) describes under the head of a long *hadith* that the holy Prophet (*sallallahu alayhe wasallam*) says: "By that Entity, under whose possession is my soul, man will not enter Paradise as long as his debt is paid off, even if he is martyred in the way of Allah and revived and again martyred and revived, indeed if the borrower is helpless, Allah will please his lender. If he does not repay the amount of debt intentionally, his good deeds and rewards will be transferred to the lender by force."

15. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that he who does not repay the debt in spite of his ability to pay, is an oppressor.

— *Bukhari, Muslim*

16. Hadhrat Amar bin Shadee quotes his father to have said that the holy Prophet (*sallallahu alayhe wasallam*) observed, "the man who, in spite of his ability to pay, avoids his lender, deserves imprisonment, and it should be considered right to insult him."

— *Hakim, Ibne Habbab*

17. Hadhrat Haris bin Al-Anwar quotes Hadhrat Ali that the holy Prophet (*sallallahu alayhe wasallam*) has said, "God keeps enmity with man who defers his repayment of debt in spite of his ability to pay".

— *Bazaz, Tabrani*

18. Hadhrat Khoula, daughter of Qais and wife of

Hadhrat Hamza (Allah was pleased with them), describing an episode, says that the holy Prophet (*sallallahu alayhe wasallam*) has said that he who turns aside his lender in spite of his ability to repay is addressed as oppressor everyday, every Friday and every month.

— *Tabrani*

Note: He will be called as an oppressor until he clears his debt.

27. Orphan's Property

1. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the misappropriation of the orphan's property is one of the ruinous acts.

— *Muslim, Bukhari*

2. Bazaz has quoted Hadhrat Abu Huraira to have said with reference to the holy Prophet (*sallallahu alayhe wasallam*) that there are seven deadly sins. One of them is oppressive misappropriation of the orphan's wealth.
3. According to another saying of Hadhrat Abu Huraira, the holy Prophet (*sallallahu alayhe wasallam*) has said, "it is the right of Allah that He does not allow the misappropriator of the orphan's wealth to enter Paradise."

— *Hakim*

4. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the misappropriators of the orphan's wealth will rise from their graves with the flames of fire emitting out of their mouths.
5. Hadhrat Abu Huraira quoted the holy Prophet (*sallallahu alayhe wasallam*) to have said: "In the

night of Elevation (*me'raaj*) I saw some persons that they were eating stones which got discharged through their back part. I asked Hadhrat Gabriel who these fellows were. He replied that they were those who used to misappropriate the orphans' wealth in an oppressive way."

— Muslim

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ، وَاجْتَنِبُوا قَوْلَ الزُّورِ حُفَّاءَ
لِلَّهِ، غَيْرَ مُشْرِكِينَ بِهِ.

"Indeed those who misappropriate the orphans' wealth, do nothing but fill their stomachs with fire."

28. Rights of the Neighbours

1. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the man from whose harms and mischiefs the neighbours are not safe is not a believer.

— Ahmad, Bukhari

2. Muslim's words are, "he, from whose mischiefs the neighbours are not safe, will not enter Paradise."
3. Hadhrat Ka'ab bin Malik says that once a person visited the holy Prophet (*sallallahu alayhe wasallam*) and told him that he had put up with the tribe of Bani "Aa" and the nearest neighbour put him to trouble. Hearing this, the holy Prophet (*sallallahu alayhe wasallam*) instructed Hadhrat Abu Bakr, Umar and Ali (Allah was pleased with them) to proclaim at the mosque-gate that the neighbourhood extends upto forty houses. He, whose neighbours are not safe from his *bawaiq*, will not enter paradise. Somebody asked what "*bawaiq*" was. He (*sallallahu alayhe wasallam*) replied "mischief".

— Tabrani

4. Hadhrat Anas bin Malik quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "He who troubled neighbours troubled me and he who troubled

me troubled Allah."

— *Abusheikh*

5. Hadhrat Abu Huraira says that a man told the holy Prophet (*sallallahu alayhe wasallam*) that a woman prays, gives alms, and observes fasts very much but teases her neighbours with her tall tongue. He (*sallallahu alayhe wasallam*) said, "such a woman will go to Hell". Similarly another woman was mentioned. She did not pray, give alms and observe fasts so much but neighbours were pleased with her. He (*sallallahu alayhe wasallam*) observed, "she will go to paradise".

— *Tabrani*

Note: It is essential to give food to the hungry neighbour.

7. Miqdad bin Aswad puts out an authentic saying: "It is a graver sin to adulterate with a neighbour woman than with other. Stealing from the neighbouring house is graver than that of stealing from other ten houses."

— *Tabrani*

8. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "By that Entity under whose possession is my soul, one is not a Muslim as long as does not like the same thing for ones own neighbours as one does for one's self."

— *Muslim*

9. Hadhrat Abdullah bin Umar says that one day the holy Prophet (*sallallahu alayhe wasallam*) came out with the intention of waging holy war and declared that one who troubled his neighbours could not

accompany him. One of them admitted to have poured water on the wall of a neighbour. He (*sallallahu alayhe wasallam*) commanded him not to go with him (*sallallahu alayhe wasallam*)."

— *Bukhari, Muslim*

Note: That man was deprived of a great blessing on account of very ordinary misdeed.

29. Pride in Splendid Buildings

1. Hadhrat Umar, son of Khattab, leader of the believers, quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "the ordinary people will get grand buildings and high houses built and be proud of them. This will be the sign of the approach of the Day of Judgment".

— Bukhari, Muslim

2. Hadhrat Anas says that an Ansari got a high house built. At this, the holy Prophet (*sallallahu alayhe wasallam*) showed anger. He (*sallallahu alayhe wasallam*) accepted his salutation only when he got the newly built dome pulled down and said, "unnecessary construction is burden on the builder".

— Abu Dawood

3. Hadhrat Jabir puts out an authentic description: "As Allah does not intend good to a man, that man spends his money in clay and water."
4. The words of Hadhrat Abu Basheer Ansari are, "when Allah wants to humiliate some one, one spends ones money in getting the foundations laid".

— Tabrani

5. Hadhrat Ibne Masood is quoted by Tabrani abridgedly that the holy Prophet (*sallallahu alayhe*

wasallam) said: "On the Day of judgment, It will be ordered to load the houses on that man who builds more than his needs."

6. Hadhrat Jabir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Every expense of a believer is charity. Expenses on household is a charity. Expenses on the protection of honour is charity. Allah is responsible for the return of every expense of the believer. He is the guarantor for the believer's wealth. But He is not the guarantor for the wealth spent on building houses and sinful acts."

— Tirmizi

7. Hadhrat Anas uses the words, "all the expenses of a believer are put down into the account of the expenditure made in the way of Allah but the expenses made in laying down the foundation, for there is no good in it".

8. Hadhrat Ammar, son of Yasir, describes that the holy Prophet (*sallallahu alayhe wasallam*) has said: "When a man gets his building built higher than eleven feet without any need, necessity and compulsion, he is called greatest sinner of the sinners and is asked how high he intends to build."

— Ibne Abiddunya

Note: It implies that high houses should not be built without need or for show and pride. If they are built high with the view of ventilation, sanitation or personal need, it does not matter.

30. Usurpation of Land and Removal of the Land Marks

1. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Allah may curse the man who kills an animal in the name of other than Allah. He may curse the man who curses his parents. He may curse the man who hides an unbeliever or the man who deserves punishment or gives shelter to such a person in his house. Allah may curse the man who removes the land marks."

— Muslim, Nesai

Note: Removing mile-stones is wrong, for it causes inconvenience to the travellers in finding and defining the mile-age. Similarly, those who intend to encroach the lands of others, remove the land-marks separating the boundaries of the owners. Such men are cursed and deserve punishment.

2. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Allah may curse the man who misleads a blind-man."

— Seha

Note: The man who misleads a blind-man instead of leading him to his destination is unfortunate.

3. Hadhrat Yala bin Marrah describes that the holy

Prophet (*sallallahu alayhe wasallam*) has said: "If a man encroaches a span of land upon the land of some one else, that land will constitute a necklace round his neck on the Day of Judgment. That span of land will expand to the extent seven earths." It means that the span of land will be extended into the length of seven earths. The entire depth from top to bottom will be constituted into a necklace and it will be put round that encroacher's neck.

— Bukhari, Muslim

Note: The meaning there by is that the encroacher will be forced to lift that burden or he will be thrust down the earth upto the neck. Then it will be round his neck like a necklace.

— Bukhari

4. Baghwi quotes Hadhrat Salim to have said that the usurper of the land will be thrust down the earth.
5. Hadhrat Yala bin Marrah quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "If a man encroaches a span of land on the land of somebody else by force that encroacher will be forced to dig that land. Then the necklace of that land will be put round his neck. This punishment will continue till the end of the settlement of accounts."

— Ahmad, Tabrani, Ibne Habban

6. Tabrani presents this *hadith* in the following words: "If a man encroaches upon the land of some one else, he will be commanded to amass the clay of that land in the plain of Resurrection."

— Ahmad, Tabrani

7. Hadhrat Abdullah quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the usurper of land will meet Allah in His utter wrath.

— Tabrani

8. Hadhrat Hakam bin Haris describes authentically that if a man encroaches even a span of land upon the land of a Muslim, he will be brought before the owner with the burden of seven earths on his shoulders.

Note: The encroached land will be loaded on him. The usurpation or misappropriation of every thing is sin. It is forbidden to take even a dry twig without the owner's permission.

9. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man brings the rain water collected in pits, ponds and open-spaces of the jungle under his possession by force and stops the common men to use it, Allah will not talk to him mercifully on the Day of Judgment, rather He will command him in very wrathful way, 'you deprived My people of My blessings, I will deprive you of My blessings today'."

— Bukhari

31. Falsehood, Perjury, False-Witness and Wrong Admissions

1. Hadhrat Ibne Masood quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "He who misappropriates the wealth of a Muslim through perjury will meet Allah in His utter wrath."

— Seha

2. Ibne Maja quotes Hadhrat Ashab bin Qais with authentic sources: "He who misappropriates the wealth of a Muslim through perjury will meet Allah as a leper."

3. Ahmad, Abu Yalal and Tabrani have used these words of Hadhrat Abu Moosa, "Allah will not like even to talk to that unworthy fellow and he will undergo the painful punishment".

— Hakim

4. Hadhrat Haris bin Barsar describes that he had heard the holy Prophet (*sallallahu alayhe wasallam*) say on the occasion of *haji*, "a perjurer makes Hell his place".

6. Hadhrat Abu Huraira gives an authentic description: "The cities after cities are ruined on account of perjury."

7. Muslim has quoted Hadhrat Abu Umama to have said that the holy Prophet (*sallallahu alayhe wasallam*) says: "The fire punishment is essential for the perjurer."
8. Hadhrat Abu Huraira describes that if a man perjured for a green tooth stick (*miswaak*) only near the pulpit of the holy Prophet (*sallallahu alayhe wasallam*), Hell has become compulsory for him.

— *Ibne Maja*

Note: It means the perjury for the most ordinary thing also leads to Hell. The pulpit of the holy Prophet (*sallallahu alayhe wasallam*) signifies that the perjury at a sacred and holy place is a greater sin. It involves the disrespect to the holy place. This adds to the sin of the perjurer.

9. Hadhrat Abu Bakr puts down a *hadith*: "The holy Prophet (*sallallahu alayhe wasallam*) has counted perjury with polytheism".
10. Hadhrat Hazeem bin Malik describes that the holy Prophet (*sallallahu alayhe wasallam*) repeated these words thrice: "The false witness has been equalised to polytheism." Then he recited this verse.

لَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزْنًا.

"So, keep away from the pollution of the idols. Avoid the falsehood. You should be devoted to none but Allah. Don't be one of the polytheists."

— *Kahfur Rehman*

11. Hadhrat Abu Hruaira says that he had heard the holy Prophet (*sallallahu alayhe wasallam*) say: "If a man witnessed favour of a Muslim, although he is not worthy of that in favour, the witness has made Hell his place."

— *Ahmad*

12. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "the feet of the false witness will not move on the Day of Judgment. Ultimately, Hell will be made compulsory for him".

— *Ibne Maja*

13. Hadhrat Ibne Moosa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "The concealment of true witness is equal to false witness."

— *Tabrani*

14. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "A man spends seventy years in performing pious deeds. But he makes a will based on injustice and oppression at the moment of his death. He ends on mischief and is thrown into Hell. Contrary to that, a man spends seventy years in impious deeds but makes a will based on justice and equity at his dying time. He ends on good and is allowed to enter the Paradise."

— *Ahmad, Ibne Maja*

Note: It means that if the dying man makes wrong statements or wrong admissions or omission which put the rightful heirs to loss, he mars his end.

15. Hadhrat Ibne Abbas gives an authentic description

that the holy Prophet (*sallallahu alayhe wasallam*) has said: "It is a grave sin to make a wrong in will."

— Baihaqi

16. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the man who fails to make a will is unfortunate.

— Abu Yala

17. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Deference of will making is disgrace in the world and fire in the heaven."

— Tabrani

Note: Some people remain care free of death and defer the will making. Will making before death is essential.

18. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah will cut off the celestial property of that man who ran away with the legacy of his heir.

— Ibne Maja

Note: It is wrong to make a wrong will with the view of depriving the rightful heirs of their right or to bequeath the property to unlawful persons in place of the rightful ones.

19. Tirmizi and Abu Dawood have given the *hadith* of Hadhrat Abu Huraira given here (above No. 14) in these words: "Hell becomes compulsory for those men or women who spend seventy years in pious worship of Allah but make an unjust will at dying

hour that mars the right of the rightful heirs."

20. Hadhrat Sa'ad bin Waqas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Paradise is forbidden to that man who claims to be the father of one who is not his son although he knows that he is not the father."

— Bukhari, Muslim

21. Hadhrat Abi Bakr quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who makes a man his father other than his own, knowingly, becomes an infidel.

— Bukhari, Muslim

Note: The word "infidel" has been used in the same sense as used under the head of *namaz*. Some people relate themselves with the other persons at the time of their death with the view of depriving the rightful heirs of the legacy and giving the money or other belongings to a wrong person. Some people conceal their genealogy so that they are not looked down upon in the society.

22. Hadhrat Ali, the *ameer* of the believers, quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "Allah, the angels and common people curse the man who claims to be the son of a father other than his own and the slave who calls the other his master other than his own. The duties as well as voluntary worships of such a man are not accepted".

— Bukhari

23. Hadhrat Amar bin Shoeb quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that it is

infidelity to conceal ones genealogy howsoever secret it may be. It is also infidelity to relate oneself to some other caste.

— Ahmad, Tabrani

24. Hadhrat Abu Bakr Siddiq, the *ameer* of the believers, quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "he, who claimed to belong to the other caste than his own or concealed his own caste, committed the infidelity to Allah".

25. Hadhrat Abdullah bin Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the man who claimed to be the issue of some other than his own parents will not feel even the distant air of Paradise.

— Ahmad, Ibne Maja

26. Hadhrat Ayesha, the mother of the believers, quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who made his master or lord other than his own makes Hell his place.

— Ibne Habban

27. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "Paradise is forbidden to one who related himself deliberately to the other than his own father."

— Bukhari, Muslim

28. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "The woman who admits herself into the other than her own clan has no share with divine blessings. Allah will deprive the man of his own sight who disowns

his own child although he knows that the child is from his own sperms. Allah will humiliate and insult him in the presence of the entire creation."

— Abu Dawood, Nesai, Ibne Habban

Note: Faith discourages disowning issues, establishing relations with gentle and noble families for the sake of wordly respect and disowning child with the view of defaming the wife.

29. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that two things, laughing at ones parentage and mourning the dead, are infidelity.

30. Hadhrat Ibne Masood quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "keep away from falsehood. Falsehood leads to sin. Sin is in Hell. The man always tells a lie. He makes up his mind to tell lie. Ultimately, he is enrolled as a liar".

— Ibne Habban

31. Hadhrat Abu Bakr Siddiq quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "keep away from falsehood. Falsehood along with sin is in Hell".

— Ibne Habban

32. Hadhrat Ibne Umar says that once a man asked the holy Prophet (*sallallahu alayhe wasallam*), "what leads to Hell". He (*sallallahu alayhe wasallam*) replied, "falsehood and lies. As a man tells a lie, he commits sin or he becomes a sinner. Committing sin, he became infidel. Becoming an infidel, he went to

fire".

— Ahmad

33. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "there are three marks of a hypocrite, in spite of the fact that he continues to pray, observes fast and calls himself a muslim: he tells a lie, he acts against his promise, he breaks his pledge".

34. Hadhrat Abu Umama quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "any sin is possible from the *momin's* disposition but misappropriation and falsehood are beyond his dignity".

35. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "falsehood mitigates the livelihood".

36. Hadhrat Na'as bin Sama'an quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "the greater misappropriation is that you speak something to your brother, he thinks that you are speaking the truth while you are really telling him a lie".

— Ahmad

37. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "when a man tells a lie, his mouth smells so badly that the angels of mercy move a mile away from him".

— Ahmad

38. Hadhrat Abdullah bin Amir says that once his mother called him saying that she would give him some

eatable. The holy Prophet (*sallallahu alayhe wasallam*) was gracing his house with his holy presence there. He (*sallallahu alayhe wasallam*) asked the lady what she would give him. She replied that she would give him a date. He (*sallallahu alayhe wasallam*) told her that if she failed to give him anything a falsehood would have been written against her name.

— Baihaqi

Note: This *hadith* shows that even the coaxing of a child by lying is wrong.

39. Hadhrat Ayesha Siddiqi says that the holy Prophet (*sallallahu alayhe wasallam*) hated falsehood. If some one told a lie and it was proved, he (*sallallahu alayhe wasallam*) would give up meeting that man. He would meet him only when he repented.

— Hakim

32. Adultery and its Concerns

1. Hadhrat Barida says that the holy Prophet (*sallallahu alayhe wasallam*) told Hadhrat Ali, "Ali, if you happen to look at a woman, don't look at her again with intention, for the first sight is excusable but the second deliberate sight leads to seizure".

— Tirmizi

2. Hadhrat Ibne Masood quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah, the Almighty, says, "sight or look are one of the devil's arrows. It is prisoned. If a man does not use it, I shall make his faith the best. He will relish it".

— Tabrani

Note: Not to use the arrow means, the man does not look the marriageable woman. By marriageables woman, it is meant that he who looks at her may marry her.

3. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "The son of Adam indulges in as much sins as is fixed for him. Looking at a marriageable woman is the adultery of eyes. Hearing about it is the adultery of ears. Talking to a marriageable woman is the adultery of tongue. Catching hold of her is the adultery of hands. Walking towards her is the adultery of legs. Intention

to commit it is hearts adultery. The private parts prove all these commitments of adultery true or false."

— Ahmad, Abu Yala

Note: The above *hadith* signifies that all the parts of human body get involved into the commitment of adultery. If the adultery is committed, all the parts, thus involved, are at fault. Otherwise, the sin of each part is given against the name of each in the record.

4. Hadhrat Ibne Masood quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "The devil binds his hope with each look."

— Baihaqi

5. Hadhrat Abu Umama quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "Stop your sight. Save your private parts otherwise Allah will deform you."

— Tabrani

6. Hadhrat Abu Saeed quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Every morning, the two angels proclaim that men for women and women for men are dangerous and pitiable."

7. Hadhrat Ayesha says that the holy Prophet (*sallallahu alayhe wasallam*) was gracing the mosque with his sacred presence. He saw a woman, well made up, passing through the mosque. He (*sallallahu alayhe wasallam*) commanded to stop the woman to enter the mosque with make up and fashion, "these activities of Israelitic women caused the curse on

them. As long as they did not enter the mosques with make up and fashion, they remained safe from curse".

— *Ibne Maja*

8. Hadhrat Aqba bin Amir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "keep yourself safe from entering into the presence of the marriageable women". Some one asked, "what about the younger brother of a woman's husband"? He (*sallallahu alayhe wasallam*) replied, "he is death".

— *Bukhari, Muslim*

Note: It implies that it is better to die than to mix-up with brother in law (husband's younger brother) or it may be said that mixing up with him is more dangerous than death.

9. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "he who believes in Allah, His Prophet (*sallallahu alayhe wasallam*) and the Day of Judgment, should not be with a strange woman unless she is with her unmarriageable man (*mahram*)".

— *Tabrani*

10. Hadhrat Malqau bin Yasar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "it is better to wound ones head with continuous pricks of needles than to touch a marriageable woman".

11. Hadhrat Abu Umama quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "by Allah, the devil accompanied one who meets a marriageable woman in privacy. It is not so ban to touch a pig covered with mud filth and dirt as the shoulder of a

man gets rubbed with that of a marriageable woman".

— *Tabrani*

Note: Mixing up with a marriageable woman is very dangerous. The dirt or filth can be washed off and cleaned but the sin of the adultery or fornication is ruinous.

12. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "the gravest sins which make a man deserve Hell most, are those of tongue and private parts".

— *Bukhari, Muslim*

Note: Fornication, adultery and sodomy etc. are frequently committed and these lead to Hell.

13. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the adulterer at the time of adultery, the drunkard at drinking and the thief at stealing do not remain believer, for the belief moves out of them while committing those mischiefs.

— *Bukhari, Muslim*

Note: At the exact time of committing these mischiefs, the belief moves out and hovers over the head of the culprit like a shed as long as he keeps himself busy with the indulgence.

14. Hadhrat Abu Huraira also describes that the holy Prophet (*sallallahu alayhe wasallam*) has said that he who drank wine or committed adultery or theft has put the rope of Islam off his neck.

— *Nesai*

15. According to Bazaz, faith to Allah is the matter of much more honour and respect than all these ugly deeds. It is the insult of Islam if it continues in a man in spite of all these commitments.

16. Hadhrat Abdullah bin Zaid quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "O' prostitutes of Arab! my greatest apprehension of you is about this very sin, i.e., the adultery and fornication".

— Tabrani

17. Hadhrat Usman bin Abil quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "The heaven gate is opened in the mid-night. Then a proclaimer proclaims if there is one who prays so that his prayer accepted but that of a adulteress who earns through her private part and runs about with it (private part)."

— Ahmad, Tabrani

Note: Such an unfortunate woman has turned her body the goods of trade. She bargains everywhere for it.

18. Hadhrat Abdullah bin Basar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the faces of the adulterer and adulteress will be burnt with hell fire. Their faces will be flaming with fire.

— Tabrani

19. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that adultery engenders poverty and destitution.

— Tabrani

20. Hadhrat Ibne Umar says that once the holy Prophet (*sallallahu alayhe wasallam*) had a dream. He saw in his dream that people were being punished in a narrow oven. Those people moved up to the mouth of oven with the flames of fire and they got down as the fire got suppressed. Those were men and women both. They were all naked. He came to know that they were the adulterer and adulteress of his *ummah*.

— Bukhari

21. Hadhrat Abu Umama quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "I dreamt of a people, very fat but smelling very bad. On enquiry, I was informed that it was the group of adulterers".

— Zarin

23. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the old adulterer and adulteress will not enter Paradise. Allah will not like even to look at them and they will be given painful punishment.

— Muslim, Nesai, Tabrani

24. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah will not cast His full eyes at these people, whose hair have grown brown, yet they do not keep away from adultery.

— Tabrani

25. Hadhrat Barida quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that all the seven heavens and earths curse the old adulteress. Their private parts will be smelling so bad that even the

hell-men will feel offended.

— Bukhari, Muslim

26. Hadhrat Rashid bin Sa'ad quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "I saw in the night of Elevation (*me'raaj*) that the skin of some people being cut with scissors. When I asked Hadhrat Gabriel about them, he replied that these were the men and women who made themselves up for adultery."

— Baihaqi

27. Hadhrat Anas bin Malik quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the adulterer is like an idolater.

28. Hadhrat Maimoona quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that this *ummah* will always live well and the good will cast its shadow over it as long as it would not have a good number of bastards. It is apprehended that the calamity will fall on the entire *ummah* when there would be increase of the illegitimate births.

— Bukhari

29. Abu Yala has discribed this *hadith* quoted by Hadhrat Maimoona with the addition that starvation, poverty and humiliation will grow common along with the spread of adultery and fornication.

— Abu Yala

Note: This prediction is obvious and evident today for the cause of humiliation of the *ummah* of Muslims is the common commitment of adultery and fornication.

30. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that it will be right to put that *ummah* to divine calamity when adultery and usury are common among its people.

— Hakim

31. Hadhrat Abu Qatada describes that the holy Prophet (*sallallahu alayhe wasallam*) has said a dragon will be put to a man who enjoys the bed of a woman whose husband has gone out on journey and takes the advantage of his absence. This dragon will continue to bite him.

— Tabrani

32. Hadhrat Ibne Abi Waqas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah will not allow the adulteress to enter Paradise who relates her child to the other caste.

— Muslim

Note: It means she conceived a child through one and declared that it was born through the other.

33. Slander, Backbiting, Putting a Muslim to Humiliation and Contempt

1. Hadhrat Huzaifa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the back biter who back bites will not enter Paradise.
— Bukhari, Muslim
2. Hadhrat Ibne Abbas says that the holy Prophet (*sallallahu alayhe wasallam*) saw two men being punished in the graves. Seeing this he (*sallallahu alayhe wasallam*) observed that one was a back biter and the other did not care for the drops or sprinkles of urine.
— Bukhari, Muslim
3. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have observed, "the jealous, the sooth-sayer, i.e., he who tells people about the future or mysterious things and the back biter are not mine, nor I am their".
4. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who accused his slave of adultery will undergo punishment on the Day of Judgment provided he had falsely accused.
5. Hadhrat Ibne Umar quotes the holy Prophet

(*sallallahu alayhe wasallam*) to have said that back biting, abusing words and ignorant prejudice belong to Hell.

— Tabrani

Note: Ignorant prejudice means wrong favouritism.

6. Hadhrat Ibne Ghanam quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the worst creation of God is back biter.
— Ahmad
7. Hadhrat Ala Ibne Haris quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that those who accuse the innocent persons and those who move about for back biting will rise like dogs on the Day of Resurrection.
— Abusheikh
8. Hadhrat Abu Bakr quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that 'blood', 'wealth' and 'prestige' are equal in value and are respectable as the holy city of Mecca and Zil-Hijj.
— Bukhari, Muslim
9. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that a Muslim's blood, prestige and wealth are forbidden to another Muslim.
— Muslim, Tirmizi
10. Hadhrat Bar'a bin Azib quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that there are seventy two categories of usury. The lowest category is equal to adultery with mother. The

greatest usury is moving tongue to insult a Muslim brother.

— Tabrani

11. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the greatest, the worst and the ugliest is to insult a Muslim brother and ruin honour.

— Ibne Abiddunya

12. Certain copies of Abu Dawood describe this *hadith* with reference to Ibne Abbas that moving tongue to insult a Muslim is one of the gravest sins and calling two bad name in place of one is also a grave sin.

— Ibne Abiddunya

13. Hadhrat Ibne Abbas says that the holy Prophet (*sallallahu alayhe wasallam*) saw in the night of Elevation (*me'raaj*) that people were eating the dead bodies and the dead animals. He (*sallallahu alayhe wasallam*) enquired who they were. It was said that they ate the flesh of the people that is to say they indulged in slanders about the people.

14. Hadhrat Ayesha says that once she called a woman, "a woman of long laps". He (*sallallahu alayhe wasallam*) ordered her to spit. As she did it a piece of meat came out of her mouth.

— Ibne Abiddunya

15. Hadhrat Ayesha says that she once called a woman 'short'. He (*sallallahu alayhe wasallam*) said that she spoke such a thing as if it is mixed up with the river water, it will pollute the entire water.

— Abu Dawood, Tirmizi, Baihaqi

Note: It implies that it is a great sin.

16. Hadhrat Anas says that the holy Prophet (*sallallahu alayhe wasallam*) saw in the night of Elevation (*me'raaj*) that some people were scratching their faces and bosoms with their nails. He (*sallallahu alayhe wasallam*) asked who they were. Hadhrat Gabriel replied that they ate the flesh of the people and put them to humiliation.

— Abu Dawood

17. Hadhrat Rashid bin Sa'ad quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "I saw some people hanging by their bosoms. I asked who are these fellow? It was said to me that they were the fault-finders and slanderers".

— Abu Dawood

18. Hadhrat Jabir bin Abdullah says, "we were with the holy Prophet (*sallallahu alayhe wasallam*). Suddenly a bad smelling gush of wind blew. He asked us whether we know what kind of wind it was. And he told us that it was the bad smell from those who utter slander about the people".

— Ahmad

19. Hadhrat Abu Saeed Khudhri and Hadhrat Jabir (Allah was pleased with them) quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that slander is graver than adultery. Adultery is forgiven on repentance. But slander is not forgiven unless the slandered person forgives him.

— Tabrani, Abiddunya

20. Hadhrat Usman bin Affa'n says that he heard the holy

Prophet (*sallallahu alayhe wasallam*) say, "slander and back biting shakes off the belief as a grazier shakes the leafy twig off."

— *Asbahani*

21. Hadhrat Usama quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "the record of deed will be brought open before a man. He will submit to ask God that he fails to notice his good deeds in the record. God will tell him that he uttered slanders. Those slanders rubbed off his deeds".

— *Asbahani*

22. Hadhrat Abu Darda quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man accuses some one of such a fault of which he is not guilty, Allah will imprison the accuser in Hell as long as he completes the chastisement of his commitment.

— *Tabrani*

23. Hadhrat Abu Darda's words are that such a man will be softened in Hell and he will be given pus and blood of Hell-men to drink.

— *Abu Dawood*

24. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that there is no expiation for false accusation and fault finding.

— *Ahmad*

25. Tabrani's words are that the false accuser or calumny will not be taken out of fire.

26. Hadhrat Abu Huraira quotes the holy Prophet

(*sallallahu alayhe wasallam*) to have commanded the people to keep away from seven things, which destroy the man. He (*sallallahu alayhe wasallam*) was asked about them. He (*sallallahu alayhe wasallam*) replied, "polytheism, magic, unjust murder, usury, misappropriation of the orphan's wealth, escape from the field of holy war accusing meek and chaste woman of adultery or fornication".

— *Sehah*

Note: Meek woman is one who does not have even the idea of adultery and also she does not know any stranger, still some wrong men accuse her of such a sin. Such men will be ruined.

27. Hadhrat Abu Huraira's authentic *hadith* shows that it is enough for a man to be mischief monger that he puts Muslim to humiliation.

— *Muslim, Batula*

28. The words of the other *hadith* given by Hadhrat Abu Huraira are, "if a man looks down upon the others and says that such and such persons are ruined, then he himself is ruined and humiliated".

— *Malik, Muslim, Abu Dawood*

29. Hadhrat Jandab bin Abdullah quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that a man had remarked about some one that he would not be forgiven. The fosterer of the worlds asked who swore by Him and declared that He would not forgive him. He said that He forgave him and destroyed all the deeds of the swearer.

— *Muslim*

30. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah, the Almighty, will command on the Day of Judgment, to make proclamation: "Today Allah has set up a "standard". You also used to set up a standard in the world and degrade the others. According to His standard, every pious is respectable and noble. You did not admit it in the world. You went on saying that son of such and such was noble and son of such and such was mean and lowly. Today, He will raise his standard and pull down yours."

— Tabrani, Baihaqi

34. Curiosity and Fictitious Dream

1. Hadhrat Ibne Abbas puts out an authentic description that he who makes out a false dream will be forced on the Day of Judgment to tie a knot in lice and obviously, it is quite impossible to do so. The melted lead will be pured into the ear of one who tries to over hear a community form a hidden place. The painter will be forced to give lives to his pictures.
2. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the people of that house are religiously allowed to prick out the eyes of that man who peeps into their house without their due permission or without informing them.
3. Hadhrat Abu Zar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the man who, lifting the curtain of a house, peeps into it, commits to be punished. In other words, the Judge should give him proper punishment. If the people of that house beat out his eyes are ruined. He has not right to retaliate.

— Bukhari, Muslim

— Tirmizi

35. Mockery and Duplicity

1. Hadhrat Hasan quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that a paradise door will be opened and a man will be called to it but it will be shut at his arrival at it. He will be called from the second door and the same act will be repeated. This will continue, ultimately, he will be quite disappointed. He will give up responding to the calls.

— Baihaqi

Note: The above cited affair is the punishment for one who mocks and cheated the others.

2. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the man who has double faces in the world. He goes to one with one face and approaches the other with the other face.

— Malik, Bukhari

Note: Double faces means duplicity.

3. Hadhrat Sa'ad bin Abi Waqas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the man who has double faces in the world (i.e., he tells one something and the other, the other things) will have two faces of fire on the Day of judgment.

— Tabrani

4. Abu Dawood says that such a man will have two tongues of fire.
5. Bukhari says that some one said to Ibne Umar that they (courtiers) had one way of conversation in the presence of the king while they had the other policy in his absence. Ibne Umar replied that during the age of the holy Prophet (*sallallahu alayhe wasallam*) they (companions) used to call such actions hypocrisy.

36. Inciting Husbands and Wives, Masters and Slaves

1. Hadhrat Barida quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "He who incites a wife against her husband and a slave against the master is not from among us."

— Ahmad

Some *ahadith* use the words "curse" also.

Note: Those who use inciting words to create difference between husbands and wives or the slaves and masters, are not good. Their acts are condemned.

2. Hadhrat Jabir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the differences between a husband and a wife are the matter of great pleasure for the devil.

— Muslim

37. Halala

[Halala is a term among Muslims. A woman is given divorce. If the man and woman desire to remarry, the woman will have to marry the other man. That second man will have to give her divorce. Then she can remarry her first divorce.]

1. Ibne Maja has given out with authentic evidence the words of the holy Prophet (*sallallahu alayhe wasallam*), "should I tell you about the borrowed husband?" The companions submitted to ask who he was. He (*sallallahu alayhe wasallam*) replied, "the man who does *halala*. Allah may curse the man who does *halala* as well as the man who makes him do so".

— Ibne Maja

3. With reference to the *hadith*, quoted by Ibne Abbas, it was enquired of the holy Prophet (*sallallahu alayhe wasallam*) how it was to do *halala*. He (*sallallahu alayhe wasallam*) replied, "marriage is the embellishment not the mockery at the Book of Allah".

Note: Some people tell three divorces at a time in anger. Afterwards, they try for the re-union with the same woman. For that purpose, they get the *halala* of that woman done with the condition that a man

doing it publicly.

3. Hadhrat Abu Saeed says that one of the sayings forbids "*saba*". The word means being proud of coition.

— Ahmad, Abu Yala

39. Sodomy and Sexual Activity with Animals

1. Hadhrat Jabir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "my great fear about my *ummah* is that it may indulge in the activity of sodomites".
2. Hadhrat Jabir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that when there is frequent commitment of sodomy among a people, Allah moves away His Hand from over them and does not care for them at all. Ultimately they are destroyed in a jungle.

— Tabrani

3. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the angels of seven heavens curse the seven types of sinners. The curse is so frequent that it is enough to destroy the cursed: 1. sodomite is cursed (the holy Prophet (*sallallahu alayhe wasallam*) repeated this thrice); 2. he who kills an animal in the name of other than Allah is cursed; 3. he who commits sexual intercourse with an animal is cursed; 4. he who uses the wife and mother-in-law together is cursed (either through marriage or adultery); 5. disobedient to parents is cursed; 6. he who changes the landmarks is cursed and 7. the slave who made his master other

than his own is cursed.

— *Tabrani, Baihaqi*

4. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who commits sexual activity with an animal remains all twenty four hours under the wrath of Allah.

— *Tabrani*

5. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah may curse the man who removes the landmarks; He may curse the man who misguides a blind man; He may curse the man who calls his parents bad names; Allah may curse the slave who relates himself to the other master than his own. He (*sallallahu alayhe wasallam*) repeated the last point three times.

— *Baihaqi*

6. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have spoken about the man who commits sexual intercourse with an animal that the subject and object, both, should be killed.

— *Abu Dawood*

Note: Although animal does not deserve punishment, it has been said here to show threatening.

7. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that *la ilaha illallah* recited by three men is not accepted: 1. the two men who have homosexual relations between them; 2. the two women who have homosexual relation between them and 3. the cruel king.

Note: It means that even the *kalima-e-shahadah* will

not prove effective in saving such persons from the punishment unless they repent.

8. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah does not like even to look at that man who commits sodomy with a male or female sex.

— *Tirmizi*

9. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the use of un-natural part of a woman is minor sodomy.

— *Ahmad, Bazaz*

10. Hadhrat Aqba bin Amir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who uses the un-natural part of a woman is cursed.

— *Tabrani*

11. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who commits sodomy with a woman is an infidel.

12. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who used a woman during her menses or her un-natural part or verified a magician or sooth-sayer denied the holy Quran.

— *Tirmizi, Nesai*

13. Hadhrat Jabir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Be modest to Allah. Allah does not feel shy in disclosing the truth. It is not religiously right to use the un-natural part of a woman."

— *Dar Qutni*

40. Animal Pictures

1. Hadhrat Ayesha Siddiqua quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, that the painters will be punished on the Day of Judgment. They will be asked to give life to those pictures which they have drawn or painted. The angels of mercy do not enter the house which has pictures in it.
— Bukhari, Muslim
2. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that every painter is in fire. Every picture will be given a life. This picture will punish its painter in Hell.
— Bukhari, Muslim
3. Hadhrat Imran bin Hasin says that Hadhrat Ali was sent out to destroy the picture which he came across and level the grave which he marked high.
— Muslim, Abu Dawood, Tirmizi
4. Ahmad also uses the words that he who continues to paint after having heard that painting is forbidden is infidel. He denies what has been revealed to the holy Prophet (*sallallahu alayhe wasallam*).
5. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah says: "Who can be a greater oppressor than one who

tries to copy what I have created. If a man possesses this power, I command him to create a particle, a grain or a grain of barley."

— Bukhari, Muslim

Note: This occurs in the divine *hadith*.

6. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "a neck will move out of Hell on the Day of Judgment. It will have two eyes, two ears and a tongue. Moving out, it will declare that it has been appointed for three men: 1. a polytheist, 2. a proud and oppressor and 3. a painter.
— Tirmizi
7. Hadhrat Usama bin Zaid quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that once Hadhrat Gabriel did not come at the promised time. The holy Prophet (*sallallahu alayhe wasallam*) was very anxious. Suddenly, he (*sallallahu alayhe wasallam*) noticed a puppy. He commanded to kill it and throw it out. When it was done, Hadhrat Gabriel came and said, "I do not enter the house which has a dog or a picture in it".
— Ahmad

41. Food and its Concerns

1. Hadhrat Huzaifa bin Aliman quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the devil considers the food unforbidden for himself that is not eaten with the name of Allah.

— Muslim, Nesai

2. Hadhrat Salman of Persia quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man wished the Satan not accompany him in his sleep and eating, he should recite *bismillaha* at the time of getting into the house and at eating food.

— Bukhari, Muslim

3. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "none of you should eat food with the left hand because Satan eats and drinks with the left one. The eatables and water etc. should not be given or taken with the left hand".

— Muslim, Tirmizi

Note: "The things should not be given or taken with left." This has been quoted by Nafey. Muslim and Bukhari do not quote it.

4. The *hadith* quoted by Hadhrat Umme Salma shows that the holy Prophet (*sallallahu alayhe wasallam*)

has forbidden to exhale into the water-pot.

— Tirmizi

5. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the Muslim takes one intestine-ful of food while a *kafir* takes seven intestine-ful.

— Malik, Bukhari, Muslim

Note: It implies that a *kafir* eats more than a Muslim because a Muslim has worries about the worship while *kafir* has no such worries.

6. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that eating too much marks the remoteness from faith.
7. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that those who overfill the vessels of stomach are the worst. The quantity of food that can keep the man straight is enough for him. If he is unable to be contented with some morsels of food, he should divide his stomach into three equal parts: one for food, the other for water and the third for air (breath).

— Tirmizi, Ibne Habban, Ibne Maja

8. Hadhrat Abu Hujaifa says that he ate too much and went to the holy presence of the holy Prophet (*sallallahu alayhe wasallam*). There, he wanted to belch out. He (*sallallahu alayhe wasallam*) commanded him to stop his belch and added that he who eats most in this world will be most hungry on the Day of Judgment.

— Bazaz

Note: Abu Hujafa says that he has never eaten bellyful for thirty years.

9. Hadhrat Abu Huraira says that the holy Prophet (*sallallahu alayhe wasallam*) saw a large bellied fellow and said, "how nice it were, if he laboured so hard for any other matter".

— *Tabrani, Ibne Abiddunya*

10. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have observed: "A large bellied fellow who eats and drinks much in the world will be brought on the Day of Judgment. To Allah, he will not be even worth a mosquito. If you wish, recite this verse. They will be of no worth on the Day of Judgment."

— *Bukhari, Muslim*

11. Hadhrat Ayesha, the mother of believers, says that by chance, she took meals twice one day. He (*sallallahu alayhe wasallam*) said: "Ayesha! do you want that you have nothing to do but eating. Eating twice a day is extravagance. Allah is not friendly with extravagant."

12. Hadhrat Anas bin Hakim quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "apart from so many things, it is also extravagance that you try to eat what you desire."

— *Ibne Maja, Ibne Abidunya*

Note: It implies that all the carnal desire should not be fulfilled.

13. Hadhrat Abu Huraira quotes the holy Prophet

(*sallallahu alayhe wasallam*) to have said, "I have no fear about you, but about your misleading carnal desires related to your belly and private parts".

— *Ahmad, Tabrani*

14. Hadhrat Amar bin Sha'ab quotes his great-grand father to have quoted the holy Prophet's (*sallallahu alayhe wasallam*) words: "Eat, drink, give alms but don't indulge in extravagance, pride and vanity."

— *Nesai, Ibne Maja*

15. Hadhrat Ma'az bin Jabal quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Don't live a very luxurious and comfortable life. The good men of Allah do not live a luxuriously and comfortably."

— *Ahmad Baihaqi*

Note: Good man of Allah does not lead such a life as impedes his worship.

16. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the worst dinner is the dinner of *walima* to which the rich persons are invited, and the poor are driven away.

— *Bukhari, Muslim*

17. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "he who attends a feast without invitation is like a thief who broke into and came out like a dacoit".

— *Abu Dawood*

18. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that one should not eat the food of those persons who serve it

for show and pride.

— Abu Dawood

19. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "The devil is very sensitive. If a man goes to sleep after having taken food with his oily or sticky hands and then he gets some trouble, he should curse himself."

— Tirmizi, Hakim

Note: Hands should be washed after meals. If one goes to bed with his sticky hands and some pests bite it, he is responsible for it.

20. Hadhrat Abu Saeed quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that it is feared that the man who keeps his hands unwashed and oily after meals may have leprosy.

— Tabrani

21. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that a guest enjoys the right of spending three nights with his host. More than this is charity to the guest from the host. It is essential for the guest to leave after three days are over. He should not put the host to sin by staying many days with him.

— Ahmad, Abu Yala

Note: If a guest continues to stay for more than the prescribed period of time, the host may feel inconvenience and happen to commit some sin.

22. The son of Hadhrat Ubaida bin Umar says that some holy companions paid visit to Hadhrat Jabir. Pulling

bread and vinegar before them, he said: "The holy Prophet (*sallallahu alayhe wasallam*) has said that vinegar is a good curry. If some friends visit a man and he does not serve them with what he has in his house thinking that it is an ordinary eatable, it is his ruin. There can be no greater ruin for the visitors than their thinking that whatever is served to them in a very frank way is an ordinary eatable.

— Ahmad, Tabrani

23. Abu Yala puts down the words, "if a man thinks the eatable ordinary that has been brought before him, it is enough to show that he himself is bad".
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42. The Husband's Anger

1. Hadhrat Amar bin Ahwas describes that the holy Prophet (*sallallahu alayhe wasallam*) has said: "Remove those women from your beds who indulge in shameful activities. Such women can be given light beating. If a husband is not happy with his wife, he may not allow her to sit on his bed. If the husband dislikes any other woman, his wife should not allow her to enter her house."
2. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that for woman, husband is paradise or hell.

— Ahmad, Nesai

Note: It means that if the husband is happy, the woman will get paradise otherwise hell.

3. Hadhrat Ayesha, the mother of believers, says that once she asked the holy Prophet (*sallallahu alayhe wasallam*), "who has the greatest right to a woman?" He (*sallallahu alayhe wasallam*) replied, "husband". Again she asked, "who has the greatest right to a man". He (*sallallahu alayhe wasallam*) replied, "mother".

— Bukhari, Hakim

4. Hadhrat Ibne Abbas says that a woman asked the

holy Prophet (*sallallahu alayhe wasallam*): "Men go to participate in the holy wars. They enjoy the rewards of that. What should we do?" He (*sallallahu alayhe wasallam*) replied: "Your worship is to carry out your duties towards your husbands. But there are very few women among you who are prepared to carry out their duties towards their husbands."

— Tabrani

5. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "A man does not deserve the prostration of his fellow being. If I could allow one to prostrate oneself before anyone, I would allow the women to prostrate themselves before their husbands. If a woman licks the wounds of the husband with her tongue even then she can not pay off her husband's rights."
6. Hadhrat Ibne Abi Aufa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "By Allah, under whose possession is my soul, the woman who does not discharge the duties towards her husband is disobedient to Allah. The discharge of the duties to Allah depends upon the matter that she discharges her duties to the husband."

— Ibne Maja

7. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah does not like even to look at that woman who does not thank the husband although she can not do without him.

— Nesai

Note: It means that she depends upon the husband for

every matter. If she does not thank him there can be no greater ungrateful than she.

8. Hadhrat Ibne Aufa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have that the woman should not refuse the husband's demand for sexual intercourse even if she is riding a camel.

— Ibne Maja

Note: She should satisfy the husband even in her over busy hours

9. Hadhrat Ma'az has given an authentic *hadith* that no woman can relish faith unless she discharges her duties to the husband.
10. Hadhrat Ayesha quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the woman should comply with the orders of even very hard work. She should not refuse even if he orders to move the stone of one mountain to the other.

— Ibne Maja

11. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the woman is forbidden to observe voluntary fasts and allow a man to the house without the due permission of the husband.

— Bukhari

12. Hadhrat Abu Huraira also quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the woman who believes in Allah, is forbidden to allow such a man to enter her house as is not liked by her husband. She is also forbidden to go out of her house

if her husband dislikes her going out. She is also forbidden to beat her husband or move away from his bed. She should try to please her husband if he is cruel. If the husband accepts the excuse of the woman, it is good, and Allah also will accept. If he refuses to do so, the woman's duty is over and she is not accountable to Allah.

— Hakim

Note: If husband is angry with his wife due to his foolishness, the wife is not responsible for that.

13. Hadhrat Ibne Abbas says that a woman asked the holy Prophet (*sallallahu alayhe wasallam*) about the husband rights. He (*sallallahu alayhe wasallam*) replied that his rights are so immense that the woman should not refuse to meet him on his demand during the busiest hours. She should not observe the voluntary fasts because he can call her any moment to meet. She also should not go out of the house without his permission. If she does all the angels of mercy and curse and all other of the heaven curse her.

— Tabrani

14. Hadhrat Zaid bin Arqam quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the woman can not discharge her duties to Allah unless she discharges her duties to her husband.

— Tabrani

Note: It means that the fulfilment of her duties to Allah depends upon the fulfilment of her duties to her husband.

15. Hadhrat Ma'az bin Jabal quotes the holy Prophet

(*sallallahu alayhe wasallam*) to have said that if a woman troubles her husband, the *hour* of his share in paradise says: "Allah may ruin you. Don't put him to trouble. He is with you for a few days. He will very soon be with me."

— *Ibne Maja, Tirmizi*

16. Hadhrat Talaq Ibne Ali quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the woman should meet her husband at his call even if she is preparing bread at that time.

— *Nesai, Ibne Maja*

17. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a woman refuses to meet her husband at his call and ultimately he goes to sleep in anger, the angels keep on cursing the woman till morning.

— *Bukhari, Muslim, Abu Dawood, Nesai*

18. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "By that Entity under whose possession is my soul, if a woman refuses to meet her husband at his call, the Supreme Entity, the ruler of the skies, i.e., Allah, angry with her. She remains under the divine wrath as long as her husband is not pleased with her."

— *Bukhari, Muslim*

19. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a woman went to sleep while her husband is angry with her, her prayer does not move beyond her own head.

— *Ibne Maja, Ibne Habbab*

Note: It means that the prayer remains unaccepted if a woman sleeps while her husband is angry with him.

20. Hadhrat Abu Umama quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the prayers or any other pious deeds of that woman whose husband is angry with her do not move up to the heaven as long as her husband is angry with him.

— *Tabrani, Ibne Khuzina*

Note: The prayers and pious deeds of a woman are accepted only when her husband is pleased with her.

21. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that all the angels of the heaven curse that woman who goes out of her house without her husband's permission as long as she does not come back. Also, with the exception of Genii and human being, all the things which she passes by, curse her.

— *Tabrani*

43. Inequality Between the Wives

1. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who has two wives and does not treat them with equality and equity will be brought before Allah on the Day of Judgment with half of his body paralysed.

— Tirmizi

2. This very saying has been described by Abu Dawood in these words, "the man who inclines towards either of his wives will have half of his body bent towards one side".

Note: Inclination here implies the inequal treatment. That is to say the two wives should equally be treated. It does not matter, if one loves either of the wives more.

44. The Responsibility of Wife and Children

1. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that it is sufficient sin of the man who does not care and look after his dependents for whom he is responsible rather he spoils them.

— Nesai

2. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "All of you are guardians. All of you will be asked to explain about your dependants (subjects). Man is responsible for his wife and children. Woman is responsible for the wealth of her husband.

— Bukhari, Muslim

45. Demand for Divorce

1. Hadhrat Suban quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that paradise is forbidden to the woman who demanded divorce from her husband without any religious reason.
2. There is a description of Baihaqi that he who divorces without reasons is one of the hypocrites. The woman who demands divorce from her husband without any reasons will not have even the distant air or smell of paradise.
3. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that divorce is the most disgusting of all the unforbidden matters.

— Abu Dawood

46. Three Days

1. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that a Muslim is forbidden to continue his displeasure with anybody. They will be away from the truth so long as they are unhappy with each other. He who initiates meeting expiates his sin. If he greets with *salam* and the other does not acknowledge his greetings, the angels acknowledge. The Satan acknowledges the greetings of the latter one. If two persons die without making peace with each other, they will not go to paradise.
20. Hadhrat Fazala bin Ubaid quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who abandoned the visit to his Muslim brother for more than three days and did not make peace with him is in fire but for the mercy of Allah.
3. Hadhrat Abi Barash quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who abandoned meeting his brother for a whole year and did not make peace with him did nothing but murdered him.

— Abu Dawood

3. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah

forgives all the people every Monday and Thursday but polytheists and the two persons who are angry with each other. The latter are forgiven only when they make peace with each other.

— Abu Sunin

Hadhrat Ma'az bin Jabal quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that in the middle of Sha'baan, i.e., on the 14th of the month the entire *ummah* is forgiven with the exception of polytheists and Muslims who quarrel together.

— Tabrani

Note: The night of the 15th of Sha'baan is meant by the middle of the month.

6. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the prayers of three persons do not move beyond the height of one span over their heads. This is a metaphorical expression. Those three persons are: an *imam* whose followers are displeased with him; a woman who sleeps while her husband is displeased with her and the muslims who are angry with one another.

— Ibne Maja

Note: If some one is displeased with the other on religious grounds, one is not to be afraid of ones prayer being un-accepted. The mutual displeasure signifies the displeasure of anger on worldly or personal matters or grounds.

47. Cuckold

1. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the three persons will not go to Paradise: one who is disobedient to his parents; the other is cuckold and the third is that man who mimics women.

— Hakim

2. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah has forbidden paradise to three men: the habitual drunkard; parent's disobedient and the cuckold who tolerates the illicit commitments of his wife.

— Nesai

3. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah will not like even to look at three persons: the parent's disobedient; habitual drunkard and he who exposes after having obliged some one. Three persons will not go to Paradise: parents' disobedient; the cuckold and the man who mimics women.

— Nesai

4. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that three men will never enter Paradise: the cuckold, the habitual drunkard and the imitator of women. The

holy companions submitted to ask the holy Prophet (*sallallahu alayhe wasallam*) that they knew who were the habitual drunkards but who were the cuckolds. He (*sallallahu alayhe wasallam*) replied, "the cuckolds are those shameless fellows who do not care about who meet their wives".

48. Curse or Calling Kafir

1. Hadhrat Ibne Masood quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that it is an open sin to call a Muslim bad names and infidelity to murder him.

— Bukhari, Muslim

Note: Infidelity implies the same meanings which have already been given.

2. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the act of calling a Muslim bad, draws the caller close to the ruin.
3. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that people use abusive language for each other. He who initiates, falls to sin provided the other person does not exceed in retaliation.

— Muslim, Abu Dawood, Tirmizi

Note: The one who initiates in such matters can be branded as cruel as long as the other's retaliatory encounter is not excessive. Otherwise both the persons are cruel and oppressive.

4. Hadhrat Ayaz bin Hamar asked the holy Prophet

(*sallallahu alayhe wasallam*) to have asked if he could retaliate upon one who, being junior to him in rank, abused him. He (*sallallahu alayhe wasallam*) replied that the two persons who abuse each other are satans. They do nothing but tell lies and indulge in obscene language.

— *Ibne Habban*

Note: It implies that it is better not to retaliate.

5. Hadhrat Ayesha puts down a *hadith* saying that once the holy Prophet (*sallallahu alayhe wasallam*) said to Hadhrat Abu Bakr Siddique, "Siddique! it does not suit you to curse anyone".
— *Muslim*
6. Hadhrat Abu Darda quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that when a man curses anything the curse moves up towards the heavens. But the doors thereof are closed. Hence it moves down towards the earth. But, here too, it does not find a way out. The curse searches its way through and through. As it fails, it moves towards that object which was initially cursed. If that object really deserves the curse, it prevails upon it. Otherwise, it returns towards one who cursed it.
— *Abu Dawood*
7. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have forbidden to curse even the most ordinary and insignificant objects or things. Even the names of flea, cocks and camels have been given in *ahadith*. He (*sallallahu alayhe wasallam*) says that if a man curses such an object as does not deserve it, he himself falls to it.

— *Abu Dawood, Tirmizi*

8. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that when a man calls the other a *kafir*, either of the two certainly becomes so. If the man, called *kafir* is not so the infidelity returns to the caller himself.

— *Bukhari, Muslim*

9. Hadhrat Abu Zar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man calls his brother, "O' *kafir*!" the infidelity returns to either of them.
— *Bukhari*
10. Hadhrat Imran bin Hasin quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that calling a Muslim brother "a *kafir*" is as good as killing him.
— *Bukhari*
12. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man who does not deserve, is cursed, the curse presents itself to submit to the Glorious Presence of the Almighty that the cursed man does not deserve it. It is then commanded to move back to one by whom it was uttered.
— *Ahmad*
13. Hadhrat Ibne Abbas says that a man cursed the wind in the holy presence of the holy Prophet (*sallallahu alayhe wasallam*). He (*sallallahu alayhe wasallam*) ordered him not to curse the wind for it has been put by Allah Himself. The curse returns to none but that man who curses such a thing which does not deserve it.

— *Tabrani*

49. Disobedience to Parents

1. Hadhrat Mugheer bin Sha'aba quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Allah has forbidden you to disobey your mother. He has also forbidden you not to pay off the right of others while you recover your own. Allah has also forbidden to talk too much, put frequent questions and spoil the mother's right."

— Bukhari

2. Hadhrat Abu Bakr quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the disobedient to parents as well as a cuckold and a woman who mimics men will not go to Paradise.

— Nesai

4. Hadhrat Abdullah Ibne Amar bin A'as quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah has forbidden Paradise to three men. One of them is parent's disobedient.

— Ahmad

5. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the perfume of Paradise is continuously smelt for five years. But the disobedient to parents is so unfortunate that he remains deprived of it.

— Tabrani

Note : It implies that he remains far removed from Paradise.

— Ibne Asim

7. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah has Himself taken over the responsibility of keeping away a parent's disobedient from paradise.

— Hakim

8. Hadhrat Sauban quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that polytheism, parent's disobedience and escape from the field of holy war are so vicious that no pious deeds of the victims of the above cited vices are accepted.

9. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "It is one of the grave sins that one calls ones parents bad names." The holy companions submitted to ask, "how is it possible that one can call ones parents bad names". The holy companions submitted to ask, "how is it possible that one can call ones parents bad names?" He (*sallallahu alayhe wasallam*) replied, "calling the parents of others bad names is like calling ones own parents so. For, if you call the parents of others bad names, they will treat you like-wise".

— Bukhari, Muslim, Abu Dawood

10. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that cursing ones parents is one of the grave sins.

— Bukhari, Muslim

11. Hadhrat Amar bin Marrah says that a man submitted

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to ask the holy Prophet (*sallallahu alayhe wasallam*) that he said prayers, observed fasts and gave poor-due, what reward he would enjoy? He (*sallallahu alayhe wasallam*) replied that he would enjoy the company of the Prophets, the truthfals and martyrs on the Day of Judgment provided he was not disobedient to his parents.

— Ahmad, Tabrani

12. Hadhrat Ma'az bin jabal quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "don't disobey your parents even if they turn you away from their family and deprive you of their wealth".

— Ahmad

13. Hadhrat Jabir and Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who disobeys his parents and calls them bad name is devil (a cursed fellow).

— Tabrani, Ibne Habban

14. Hadhrat Abu Bakr quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the punishment and seizure of every sin and commitment may be delayed but the sin of disobedience to parents is grave that the disobedient is seized even before his death.

— Hakim

15. Hadhrat Abdullah bin Aufa says that there was a man. His name was Alqama. He was very particular to the observance of prayers and fasts. He was given the advice of reciting *kalima-e-shahadah*, yet he was not able to move the sacred words on his tongue at his death time. His wife sent the message of it to the

holy Prophet (*sallallahu alayhe wasallam*) through a man. He (*sallallahu alayhe wasallam*) enquired whether his parents were alive. It was said that only his mother was alive and she was not happy with him. He (*sallallahu alayhe wasallam*) wanted to see her. He (*sallallahu alayhe wasallam*) also asked either she should visit him or he himself will go to her. She sent words that her parents sacrificed for his sake, she did not want to give him trouble. She herself was prepared to see him. She visited him (*sallallahu alayhe wasallam*). He (*sallallahu alayhe wasallam*) enquired of her about Alqama. She replied that Alqama was a very good man but he always preferred his wife to her in obedience. So she was angry with him. He (*sallallahu alayhe wasallam*) asked her if she excused him, it was better. But she refused. Then, he (*sallallahu alayhe wasallam*) ordered Hadhrat Bilal to collect wood and burn Alqama with it. The old woman was upset and asked if her son would be burnt. He (*sallallahu alayhe wasallam*) said that it would be done, for the punishment, given by him, was far lighter than that given by Allah. Swearing by Allah, he (*sallallahu alayhe wasallam*) told her that neither his prayers nor his charities were acceptable to Allah as long as she was angry with him. She, inviting him (*sallallahu alayhe wasallam*) and others to stand witness, excused Alqama. At this, he asked the people to go and see if the *kalima-e-shahada* moved on his tongue. The people told him (*sallallahu alayhe wasallam*) that Alqama recited it. He died reciting it. He (*sallallahu alayhe wasallam*) commanded people to give bath and shroud to the dead body. He himself accompanied the funeral. After burial, he declared

that he who from among the immigrants or helpers, disobeyed or troubled his mother, moved under the curse of Allah, angels as well as of all others. Allah accepts neither his voluntary nor dutied worships unless he repents to Allah and pleases his mother in one way or the other. The divine pleasure depends on the pleasure of mother. His anger is concealed the mother's anger.

50. Breaking Blood Relations

1. Hadhrat Ayesha Siddiqua quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that 'womb' bears relationship with the divine Throne. The 'womb' says that Allah may favour the person who builds up its relations and safe guards its rights and he may disfavour the person who breaks it.

— Bukhari, Muslim

Note : It means the relationship between 'lap' and womb of the mother or the blood relationship. The blood relations have great rights. Those who break the blood relationship are seriously warned in the *hadith*.

2. Hadhrat Abdur Rehman bin Auf quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah is in the Divine *hadith*: "My name is Allah. My name is Rehman. I have derived the word '*rahm*' (womb) from My own Name. I will promote one who promotes it and demote one who demotes it."

— Tirmizi, Abu Dawood

3. Hadhrat Saeed bin Zaid quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that paradise is forbidden to one who breaks the blood relations.

— Ahmad, Bazar

4. Hadhrat Ayesha Siddiqua quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the rewards of noble deeds and good terms with people are immediately given. Similarly the oppression and discord are punished without delay.

— *Ibne Maja*

Note: The punishment for such sin are not delayed.

6. Hadhrat Ayesha quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that almost all the persons are set free in the night of 15th of Sha'baan but those who indulge in discord, disobey their parents and the habitual drunkard.

— *Baihaqi*

7. Hadhrat Jabeer bin Mutim quotes the holy Prophet (*sallallahu alayhe wasallam*) that those who break the relations will not enter paradise.

— *Ahmad*

9. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the perfume of Paradise is smelt to the extent of one thousand years travel but those who break relations, disobedient to parents, old adulterers and proud people will remain deprived of this perfume.

— *Tabrani*

10. Hadhrat Ayesha quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the Mercy of Allah does not shower on the people who have such persons among them as break relations.

— *Asbahani*

11. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the angel of mercy do not visit those people who have a person among them that breaks the relations.
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51. Fugitive Slave and Spoiling Freedom

1. Hadhrat Jareer quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah has no care for the slave who runs away from him master stealthily.
— Muslim
2. One of the descriptions of Hadhrat Javer depicts that the prayers of the fugitive slave are not accepted.
— Muslim
3. Hadhrat Jareer bin Abdullah quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the prayers of three persons are not accepted. Also no pious deeds of theirs move up to the heavens. One of them is a drunkard who remains out of his senses. No pious deed of his is accepted until his intoxication disappears. The second is the woman whose husband is angry with her. No noble deed of hers also is accepted until her husband is pleased with her. The third is the fugitive slave. His noble deeds are not accepted until he comes back to his master.
— Tabrani
5. Hadhrat Abu Umama quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the prayers of three persons do not move up beyond the height of their ears. They are the fugitive slave, the

woman whose husband is angry with her and she sleeps without winning his pleasure and the *imam* whose followers are not pleased with him on certain religious grounds.

— Tirmizi

6. Hadhrat Jabir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a fugitive slave dies, he will go to hell even if meets his death in a holy war.
— Tabrani
7. Hadhrat Fuzala bin Ubaid quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that no questions will be put to three persons on the Day of Judgment. They will be sent to Hell without being called to explain the questions. One of them is the Muslim who moves away from the Muslim community and breaks his pledge to his *imam*. The second is the fugitive slave dying in his fugitiveness. The third is the woman who spoils the right of the husband in his absence.
— Ibne Habban
8. Hadhrat Abdullah bin Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the prayers of three persons are not accepted. One of them is the *imam* who continues in his capacity in spite of the displeasure of his followers. Second is the man who habitually offers the dead prayer. The third is one who enslaves a free man or sells after having enslaved him
— Ibne Maja, Abu Dawood

52. Discourtesy, Oppression and Abandonment of Mercy

1. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah says, "he who oppressed a man who has no other patron than I startled My Wrath".

— Tabrani

2. Hadhrat Jareer bin Abdullah quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah does not take pity on one who does not take pity on His creation.

— Bukhari, Muslim

3. Hadhrat Abu Saeed Khudhri quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah does not forgive the fault of one who does not forgive the fault of his fellow being.

— Ahmad

4. Hadhrat Abu Moosa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "your belief can not be perfect unless you take pity on Allah's creation". The holy companions submitted to state that they had pity on one another. He (*sallallahu alayhe wasallam*) replied: "It is not pity that one takes it on ones own friend. But I mean to say that taking

pity on general creation of Allah is real pity."

— Tabrani

5. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that those who stick to their fault and stubbornness deliberately may be cursed.

— Ahmad

6. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the sense of pity is spoilt in the wicked and unfortunate person.

— Tirmizi

7. Hadhrat Muavia bin Qara says that once a man submitted to tell the holy Prophet (*sallallahu alayhe wasallam*) that he felt pity on she-goat. He (*sallallahu alayhe wasallam*) replied, "if you take pity on it, Allah will take pity on you".

— Hakim

8. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who beats his slave without any reason will be retaliated on the Day of Judgment.

— Tabrani

9. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that it is forbidden to put the animals to combat, to slap the animal mouth or human cheek and to brand the animal mouth.

— Abu Dawood, Tirmizi, Tabrani

10. Hadhrat Ammar bin Yasir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the expiation for beating a slave without any reason is to liberate him.

— Abu Dawood

11. Hadhrat Jaudan and Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the discourteous man will not enter Paradise.

— Ahmad, Ibne Maja

12. Discourtesy spoils the pious deeds as vinegar spoils honey.

— Tabrani

13. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) that discourtesy is an evil.

— Ahmad

14. Hadhrat Maimoon bin Mehram says that some one submitted to ask the holy Prophet (*sallallahu alayhe wasallam*), "what is evil"? He (*sallallahu alayhe wasallam*) replied, "discourtesy".

15. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that no sin is worse than discourtesy to Allah.

— Asfahani

16. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the man who refuses to accept the excuse of a Muslim brother will not go to his reservoir.

— Hakim

Note: The man who begs pardon or apologises must be pardoned.

17. Hadhrat Jaudan quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who does not accept the apology of a Muslim earns as great a sin as the collector of the levies.

— Abu Dawood

18. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who does not accept the apology will be deprived of the reservoir of *kausar*.

— Tabrani

19. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the worst of the men is one who does not accept the apology, does not excuse and does not over look the faults.

— Tabrani

53. Murder and Suicide

1. Hadhrat Abdur Rehman bin Abi Yala quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that a Muslim is not allowed to frighten anyone or put anyone to fear.

— Abu Dawood

2. Hadhrat Abdur Rehman bin Abi Yala also describes that a rope was placed by the side of a sleeping man. The other man picked up the rope in such a way as the sleeping man had a little wince. He (*sallallahu alayhe wasallam*) said that a Muslim is not allowed to frighten his Muslim brother.

— Abu Dawood

3. Hadhrat Amir bin Rabia says a man hid the other's shoes in joke. He (*sallallahu alayhe wasallam*) said "it is oppressive to put a Muslim brother to surprise or to frighten him".

— Bazaz, Tabrani

4. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah has right not to grant protection on the Day of Judgment to the man who frightens a Muslim brothers.

— Tabrani

5. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the angels continue to curse the man who points out towards a Muslim brother with an iron until he removes the iron. They curse him on such an activity even if he does so to his step or real brothers.

— Muslim

Note: The meaning thereby is that an iron-weapon should not be put towards anyone even in joke.

6. Hadhrat Abu Huraira also quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Don't even point out towards a Muslim brother with a weapon. You don't know, the satan may drive it to him and you may stumble down into one of the pits of hell."

— Muslim, Bukhari

7. Hadhrat Abi Bakr quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that when the murderer and the murdered assault each other, both are Hell denizen. Some one asked, "what is the fault of the murdered one?" He (*sallallahu alayhe wasallam*) replied that he also intends to kill his rival. It is just a chance that he gets murdered instead of murdering.

— Bukhari, Muslim

8. Hadhrat Ibne Masood quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the cases of bloodshed will first of all be decided on the Day of Judgment.

— Bukhari, Seha

9. Hadhrat Abu Huraira quotes the holy Prophet

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(*sallallahu alayhe wasallam*) to have said that seven sins are fatal for man. Two of them are polytheism and murder.

— Bukhari, Muslim

10. Hadhrat Bara bin Azib quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that to Allah, it could be easier for a man to destroy the entire world than to commit an unjust murder of a believer.

— Ibne Maja

11. Hadhrat Abu Saeed quotes the holy Prophet (*sallallahu alayhe wasallam*) to have stated that if all the inhabitants of the earth and heaven get together to kill an innocent Muslims, Allah will throw them all with their heads downwards into Hell on the Day of Judgement.

— Tabrani

12. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the man who utters even an incomplete word in support of murdering a Muslim will be brought before Allah on the Day of Judgment with the words indicted on his forehead that he was no hope of the divine Mercy.

— Ibne Maja

13. Hadhrat Muavia quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that it is hoped that Allah will forgive every sin but the sin of dying as a *kafir* and that unjust murder of Muslim are inexcusable.

— Tabrani

14. Hadhrat Ibne Abbas says that he had heard the holy Prophet (*sallallahu alayhe wasallam*) say: "The murdered person will hold his head in one of his hands and the cholar of the murderer with the other. Fresh blood will be coming out of the vein of the murdered person. He will reach the Divine Throne and submit to speak that the person had killed him. Allah, the Almighty will declare to ruin the murderer and he will be sent to Hell."

15. Hadhrat Tirmizi Ubada bin Samit quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that none of the dutied or voluntary worships of a murderer are accepted.

— Abu Dawood

16. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who kills a confederate or a non-Muslim living in a Muslim country and paying *jizya* to the government will remain deprived of the smell of Paradise.

— Bukhari

17. Hadhrat Abu Bakr quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah will forbid Paradise to one who kills a non-Muslim living in a Muslim country and paying *jizya* to the government.

18. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man commits suicide in the world, he will be given the similar punishment in Hell; he who commits suicide by jumping from over the mountain; he who takes poison and he who killed himself with a knife

will continuously be killed with it.

— Bukhari, Muslim

19. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who chokes his own throat to death will continuously have his throat choked in Hell and he who wounds himself to death will continuously be wounded in Hell.

— Bukhari

20. Hadhrat Jabir says that the holy Prophet (*sallallahu alayhe wasallam*) refused to say the funeral prayer for the wounded man who happened to commit suicide by piercing an arrow into his throat.

— Ibne Habbab

21. Hadhrat Janab bin Abdullah quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that a wounded man had happened to commit suicide before he could succumb to his injuries.

— Bukhari

22. Hadhrat Abu Qulaba quotes Hadhrat Sabir bin Zahaak to have been said that the holy Prophet (*sallallahu alayhe wasallam*) says that he who swears for apostasy is none but apostate. (Some people, being liar, say that they may die as a Jew, Christian or *kafir* if they are telling a lie). It has been said that he is the same he called himself. He who commits suicide will undergo the severe punishment on the Day of judgment. Cursing a Muslim is equal to killing him. Accusing a Muslim of being a *kafir* is also as good as killing him. He who commits suicide with a certain thing will be killed with that very thing

on the Day of Judgment.

— Bukhari

23. Hadhrat Kharashta bin Hur quotes the holy Prophet (*sallallahu alayhe wasallam*) to have commanded not to go and stand by a murdered fellow, for he may be an innocent one, he who stands by him also moves into the Divine Wrath.

— Ahmad

Note: The meaning thereby is that if anyone stands by an innocent murdered fellow as a mere spectator and intend, no help to him, he may become the victim of the Divine Wrath.

24. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the place where a man is butchered falls under the divine curse, and the man who does not help the victim in spite of his ability of doing so becomes the divine curse.

— Baihaqi, Tabrani

25. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who uncovered the back of a Muslim unjustly will see Allah in His extreme wrath.

— Tabrani

Note: Most of the cruel fellows uncover the back of the man whom they want to punish. This is a warning against such fellows.

26. Hadhrat Jabir says that the holy Prophet (*sallallahu alayhe wasallam*) was going round Ka'ba and

addressing it. He was saying: "How nice thou art? How good is thy smell? How high is thy respect and sanctity? By that Entity under Whose possession is the soul of Muhammad (*sallallahu alayhe wasallam*), the respect and sanctity of a Muslim and his possessions are for greater than those of thine".

— *Ibne Maja*

27. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that it is the matter of great pleasure for the satan that he provokes the Muslims to kill one another.

28. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "A neck will appear in Hell on the Day of Judgment. It will address the people of the Resurrection and say that it has been put to drag three persons to Hell; the polytheist, the proud oppressor and the unjust murderer."

— *Ahmad*

29. Hadhrat Saha Ibne Sa'd describes that a Muslim was fighting against *kafir* in a holy war. Seeing him, he (*sallallahu alayhe wasallam*) said that he is a hell-man. People were surprised at these words of the holy Prophet (*sallallahu alayhe wasallam*) that how a participant in a holy war could be a hell-man. Hence a man began to watch him stealthily. So much so that he fell down to the ground being badly wounded. He could not bear the pain of the wounds. Hence he beheaded himself with his own sword. The man who was keeping the watch run to the holy Prophet (*sallallahu alayhe wasallam*) and told him about that

man's end. The holy Prophet (*sallallahu alayhe wasallam*) said that a man spends his entire life in doing good things but in the end, he happens to commit such things.

54. Magic and Astrology

1. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that seven things ruin the people. They are grave sins. One of them is magic or witchcraft.

— Bukhari, Muslim

2. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man ties a knot and blows it to perform sorcery, he is a polytheist. He who relates himself with sorcery is given to it.

— Nesai

Note: The meaning thereby is that Allah has nothing to do with his health and disease.

3. Hadhrat Imran bin Hasin quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "He who commits the act of bad omen, gets bad omen for himself. Consults a sooth sayer and considers him true, has no relation with us. Such a man denies what has been revealed to the holy Prophet (*sallallahu alayhe wasallam*)."

— Tabrani

Note: The meaning thereby is that those who believe in the words of the astrologers or sooth sayers,

actually deny the holy Quran, and the holy Prophet (*sallallahu alayhe wasallam*) hates such men.

4. Hadhrat Jabir bin Abdullah quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man visits an astrologer, sooth sayer or foreteller to consult him and considers his words true, his prayers of forty days are not accepted.
5. Hadhrat Ibne Faras quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that shooing a bird away, pelting and drawing lines are polytheistic acts.

— Abu Dawood, Nesai, Ibne Habbab

Note: Shooing the birds away is bad omen. The rest belong to witchcraft and geomancy.

6. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said the prayer of everyone is accepted in the night of 15th of Sha'baan but not the prayer of the magician and tax collector.

— Ahmad

Note: The tax collector who adopts repressive measures in collecting taxes is under reference here.

7. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man is not polytheist or a magician or is not jealous of Muslim brothers, the rest of his sins are expected to be forgiven.

— Tabrani

Note: The polytheism, magic and jealousy are inexcusable sins.

8. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that three persons will not enter Paradise: the habitual drunkard, he who believes in magic and he who breaks the blood relations.

— *Ibne Habban*

55. Emirate and Governorship

1. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who desired for the post of justice, is given to his own carnal desires but if one is persuaded to hold the office an angel is appointed to keep him safe from mistakes and wrong doings.

— *Ibne Maja*

2. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who is made the judge is slain without a knife.

— *Abu Dawood, Tirmizi, Ibne Maja*

4. Hadhrat Auf bin Malik quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "The Emirate begins with censure. Then it moves ahead to shame. Finally it leads to Hell. He who observes justice is safe but who can do justice under the snares of relatives and close friends."

— *Bazaz, Tabrani*

Note: Justice leads to deliverance but it is very difficult to do it.

5. Hadhrat Abu Umama quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "If a man is appointed as the chief of even ten persons, his

hands will be tied together round his neck. He will be brought before Allah in such a state on the Day of Judgment. He will either get salvation on account of his sins. The beginning of headship is censure, its middle is the shame and its end is the insult and punishment on the Day of judgment."

— Ahmad

6. Hadhrat Bashir bin Asim says that he has heard the holy Prophet (*sallallahu alayhe wasallam*) say that if a man is appointed the Emir of Muslims in certain matters of theirs, he will be asked to stand on the bridge of Hell. If he is just, he will get the deliverance and if he is sinner, the bridge will break and he will be thrown down to the seventy years' depth.

— Tabrani

7. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that today people crave for Emirate. But this will be the source of shame and despair on the Day of Judgment. The wet nurse appears good while the weaning one bad.

— Bukhari, Nesai

Note: The meaning thereby is that today the high post of authority appears good but the punishment in its return of the Day of Judgment will be biting.

8. Hadhrat Abdullah bin Samra quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the divine support and favour are with the man who gets this post without his own desire and demand but if he gets out of his own attempts and efforts, Allah's hands move off his head and he enjoys no divine

guidance.

— Bukhari

9. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "The Quraish will continue to enjoy the privilege of being Emirs and caliphs as long as they continue to take pity on one who wants mercy and do justice with one who wants justice. When they will abandon this spirits, they will be under the curse of the angels and all and sundry."

— Tabrani

56. Cruel Rulers

1. Hadhrat Abu Huraira gives an authentic description, "an hours oppression is worse than the sins of sixty years".
— *Asbahani*
2. Hadhrat Abu Saeed Khudhri quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "to Allah, the despot is the worst enemy of the people (creation)".
3. This *hadith* has been quoted by Tabrani like this: "The despot will be given the severest punishment."
4. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the subjects of despot will quarrel with him, they will vanquish him through discussion, argument and exchange of words. That despot will be ordered to go to Hell to fill a vacant corner of it.
— *Bazaz*
5. Hadhrat Talha bin Ubaidullah quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the prayers of a cruel Emir are not accepted.
— *Hakim*
6. Hadhrat Abu Huraira quotes the holy Prophet

(*sallallahu alayhe wasallam*) to have said that even the *kalima* of three men is not accepted. One of them is the cruel ruler who oppresses his subjects.

— *Tabrani*

7. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who does not do justice in decisions is under the curse of Allah, angels as well all the human beings.
8. Hadhrat Abu Moosa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that neither the dutied nor the voluntary worships of an unjust and cruel ruler are accepted.
— *Ahmad, Bazaz, Tabrani*
9. Hadhrat Ibne Abi Adna quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah remains with a judge as long as he remains just and deserts him when he oppresses and the satan comes to accompany him.
— *Tirmizi, Ibne Maja*
10. Hadhrat Abu Saeed Khudhri quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah hates the ruler who abandons justice.
— *Hakim*
11. Hadhrat Muaqqal bin Yasar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "If a man becomes the Emir of a body of my *ummah* whether that body consists of a small or large number of people and he does not do justice, Allah will throw him with his face downward into Hell."

12. Hadhrat Abu Moosa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that there is a jungle in Hell. It is called "Hab Hab". All the cruel magistrates will be punished in that jungle Allah has every right to punish the cruel rulers in this jungle.
13. Hadhrat Ayesha Siddiqa says that the holy Prophet (*sallallahu alayhe wasallam*) cursed the cruel ones while he was sitting in her apartment. He said, "if a man is made the Emir of my *ummah* and then he oppresses it, O' Allah, oppress that cruel man also".
— Muslim, Nesai
14. Hadhrat Abu Avana has used those words, "may Allah curse the Emir or governor who oppresses my *ummah*".
— Abu Dawood
15. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man becomes the governor of the people and he does not love them like his own soul or does not treat them well, he will not have even the distant smell of Paradise.
— Tabrani
16. Hadhrat Muaqqal bin Yasar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Paradise will be forbidden to the ruler after his death who usurps the rights of his subjects.
— Bukhari, Muslim
17. Hadhrat Abu Mariam quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah will not care for the needs and necessities of the ruler

on the Day of Judgment who does not care for the needs and necessities of his subjects.

— Abu Dawood

18. Hadhrat Muavia quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that on the Day of Judgment Allah will shut up the doors of His mercy to that ruler who shuts his doors to the needy and refuses to share the troubles of his subjects.
— Ahmad
19. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah is enemy to all these four men: the man who takes needless oath while selling his goods; the proud beggar; the old adulterer and the despot.
— Nesai
21. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "I am afraid of three men of my *ummah*: the learned religious scholar whose feet slip away, the cruel ruler and the obstinate person who insists on his own opinion."
22. Hadhrat Abu Mariam quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man is made Emir and he draws the curtain on his door with the purpose that the needy persons are not able to approach him freely, Allah will also be behind the curtain to hide from him on the Day of Judgment and he will not enjoy the neighbourhood of the holy Prophet (*sallallahu alayhe wasallam*).
— Tabrani

23. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a king appoints a man as an executive officer who is not worthy of the post while abler and worthier persons are available, he commits wrong to Allah, His Prophet and all the Muslims.

— Hakim

Note: The meaning thereby is that the preferance should not be given to relatives and acquaintances over the worthy and able persons in appointing the executive officers so that they are able to serve the Muslims well.

24. Hadhrat Abu Bakr told Yazid bin Sufyan that he had heard the holy Prophet (*sallallahu alayhe wasallam*) say, "Allah's curse is upon the man who appoints some one on an executive post on the basis of mere relationship. None of his dutied or voluntary worships are accepted and he is sent to Hell".

— Hakim

57. Rebellion and Breach of Pledge

1. Hadhrat Abu Bakr quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the punishment of every sin is put off to be executed on the Day of Judgment but that of rebellion and breaking relations begins right in the world itself.

— Ibne Maja

2. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah hurries in punishing the rebel and one who breaks the relations.

— Baihaqi

3. Hadhrat Ayesha Siddiqa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that some people pledge to be faithful looking with their own worldly ends in view. If they get the worldly advantage from him, they remain faithful, and if they don't find their mundane expectations realized, they break out as rebels. Allah will neither talk to nor look at such man with full glance on the Day of Judgment.

4. Hadhrat Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who revolts against the *imam* of the age and breaks his pledge with him puts the rope of Islam off his neck.

— Ahle Sunan

5. Hadhrat Abu Moosa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that one of the grave sins is to create rift in the community of Muslim as well as to break the pledge or sacred contract.

— *Ibne Abi Hakim*

58. Oppression, Support to Oppressors and Attachment to Them

1. Hadhrat Abu Zar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah says: "O' my bondsman! I have forbidden oppression to Myself. Oppression is forbidden to you also. Mark, never oppress anyone."

— *Tirmizi, Ibne Maja*

2. Hadhrat Ibne Masood quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the prayers of an oppressor are not accepted. It does not rain on his prayer for it. Also the divine favour does not descend.

— *Tabrani*

Note: Meaning thereby is that rain is very necessary and everyone's prayer is accepted for it but the oppressors prayer is not accepted even for rains.

3. Hadhrat Jabir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have ordered to keep away from the oppression because it is a gloom on the Day of Judgment.
4. Hadhrat Umama quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the oppressor is deprived of his intercession.

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5. Hadhrat Abu Moosa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "Allah gives respite to the oppressor. But as He seizes him, he does not let him move off". Then, he recited the following verse:

وَكَذَلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ
الْيَمُّ شَدِيدٌ

"And your Fosterer seizes those populations, the people of which are oppressors. His seizure is very strong and tormenting."

— *Kashf-ur-Rehman*

6. Hadhrat Ibne Masood quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the pious deeds of the oppressor are transferred to the oppressed and the sins of the oppressed to the oppressor.

— *Ahmad*

7. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the matters of dues, oppression and insult should be settled in the world itself. The offenders must secure excuse for themselves otherwise they will not be penalised with money on the Day of Judgment.

8. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have asked, "who is pauper?" The people replied, "the pauper is one who has no money at all". He (*sallallahu alayhe wasallam*) replied: "No, he is not a pauper. Rather pauper is the man who will have lots of fasts. Prayers and poor-due paid on the Day of Judgment. But he

has oppressed, abused blamed, murdered or offended one or the other in the world. Hence all his pious deeds will be transferred to the oppressed person and the latter's sins will be placed on his shoulders and then thrown into Hell. He is the real pauper and who can be more destitute than he."

— *Muslim, Tirmizi*

9. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "The curse of the oppressed one for the oppressor is lifted up to the heavens. The doors of the heavens are flung open for that curse. Allah says that He will certainly help him. There may be some delay in it."

— *Ahmad, Tirmizi*

10. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Keep yourselves away from the curse of the oppressed fellows. This curse move up to the heavens like the flame of fire."

— *Hakim*

11. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah says: "By my Honour and Glory, I will certainly avenge on the oppressor sooner or later as well as on that person who does not help the oppressed in spite of having ability to do so."

12. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who came to the door of the king got involved into mischief. The closer the man draws to the king the farther he moves from Allah.

— *Ahmad*

13. Hadhrat Jabir bin Abdullah quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said to Ka'ab bin Ajza, "may Allah keep you from assisting the despots (*safha*)". He asked who were the despots (*safha*). He (*sallallahu alayhe wasallam*) said: "There will be some Emirs after me. They will neither practise my *sunnah* nor act upon my instructions. He who approved such Emirs and assisted them in their act of tyranny is not mine, nor I am his. This man will not be able to come to my reservoir on the Day of Judgment."

— Abu Dawood

14. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the end of those persons is ruinous who enjoy the company of the wealthy men and assist the tyrants. They will neither be included among Muslims nor come to his (*sallallahu alayhe wasallam*) reservoir, however, high is their claim for Islam.

— Ahle Sunan

15. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah and His Prophet (*sallallahu alayhe wasallam*) have nothing to do with the man who assists tyrant in removing the right and spreading wrong (evil).

— Tabrani

16. Hadhrat Anas bin Sharjel quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who accompanied a tyrant to assist him moved out of Islam.

— Tabrani

59. Praise of Ordinance of Allah and the Punishment of its Non-Observance

1. Hadhrat Ubada bin Samit quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Impose restrictive ordinance of Allah on all irrespective of close relations or strange people. Without the fear of being condemned or called bad."

— Ibne Maja

Note: The meaning thereby is that the guilty whether the relative or the stranger should be punished.

2. Hadhrat Ayesha Siddiqua says that Fakhrooma Quraishia was a respectable lady. Once, she stole. Hadhrat Usama wished to recommend her. He (*sallallahu alayhe wasallam*) replied: "Do you want to recommend to violate the divine ordinance. People were destroyed for this very fault before you. they punished if some poor was found guilty and they over looked the sins of the wealthy men. By Allah, I shall ampule the hand of my daughter, Fatima if she steals."

Note: No leniency is observed in punishing the guilty.

3. Hadhrat Abu Darda quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the man whose recommendation impedes the divine

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ordinance remains under the wrath and anger of Allah until he withdraws his recommendations.

— Tabrani

4. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who recommended against the divine ordinance encountered the divine rule. The man who favours a claimant or defendant in a wrong way knowing well who is right or wrong, will remain under the wrath of Allah until he withdraws himself from such a wrong favouritism.

— Tabrani

5. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) that the habitual litigant is the most accused.

Note: The people who indulge in litigations are warned in this *hadith*.

60. Violation of Divine Interdictions

1. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah feels shame when some one indulges in what Allah has forbidden.

Note: Allah, not the guilty, is ashamed. This is a very suitable way of warning the people against wrongdoing.

2. Hadhrat Sauban quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "I know some people of my *ummah* who will appear on the Day of Judgment with good actions equal to big mountains but Allah will destroy them." He submitted to ask the holy Prophet (*sallallahu alayhe wasallam*), "who are they?" He (*sallallahu alayhe wasallam*) replied: "They are your brothers. Their flesh and blood resembles yours. They keep vigil throughout the night like you. But they happen to violate the divine interdictions if they find a chance for such a deed in loneliness."

Note: Such man do not eschew the disobedience to the command of Allah in loneliness.

3. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "The angel

who seals up the hearts keeps close to the Divine Throne. If a man violates the divine interdictions, his sins are committed to the record. If a man grows daring and fearless against the divine commands and respect, Allah orders the angel to seal up the heart of such a man. Then the man loses the ability to distinguish between good and bad."

— Bazaz, Baihaqi

61. Betrayal of Muslim's Secrets and Putting Him to Shames

1. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Allah will hide the secrets of those who hide the secrets of their Muslim brothers and Allah will disclose the secrets of those who disclose the secrets of their Muslim brothers. Allah will insult such man at their own home."

— Tirmizi

2. Hadhrat Sauban quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "People! you claim to be Muslims but it has no effect on your hearts. Beware, don't put your Muslim brother to trouble. Don't be after their secrets. Allah pursues the secrets of those who run after the secret of other and Allah insults the man on his own camel if He wills so."

— Tirmizi

Note: It is not possible for a man to run away from the seizure of Allah.

2. Hadhrat Muavia quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "you will ruin those persons whose secrets you want to know and disclose".

— Abu Yala

Note: It means that the people grow shameless if their faults and sins are known. They commit sins or indulge in forbidden activities secretly as long as people do not know about them. But as soon as their faults become common, they begin to commit them openly.

4. Hadhrat Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "don't put your Muslim brother to shame for his secret faults, lest it should happen that Allah takes pity on him and puts you to that activity".

— *Tirmizi*

5. Hadhrat Abu Huraira quotes the holy Prophet to have said, "the man who insults his Muslim brother for his sin will not die until he himself indulges into the activity of that sin".

— *Tirmizi*

Note: The meaning thereby is that it is wrong to insult a Muslim for his sins unnecessarily. It may cause the insult of one who insults that sinner.

62. Bribery

1. Hadhrat Ibne e-Umar quotes the holy Prophet to have said: "May Allah curse those who give and accept bribes."

— *Abu Dawood, Tirmizi*

2. Hadhrat Abdur Rehman bin Auf quotes the holy Prophet to have said that those who indulge in bribery are in Hell.

— *Tirmizi*

3. Hadhrat Sauban quotes the holy Prophet to have said that the one who gives bribe, the second who accepts it and the third who makes the giver give it, are all in Hell.

— *Ahmad, Bazaz, Tabrani*

4. Hadhrat Ibne Masood quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that bribery is as good as infidelity (*kufir*). The bribery is unlawful.

— *Tabrani*

5. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the people among whom the cases of adultery and fornication are common are put to the calamity of famine and the people among whom the bribery is common are

brought under the wrath and terror.

— Ahmad

6. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that a judge or the governor of a people will appear on the Day of Judgment with his hands tied round his neck. He will be set free if all his decisions were true, right and based on facts. If he had been accepting bribes, and as a result of it, had been deciding the cases against the truth, he will be thrown into Hell. He will fall into depth of five hundred years fall.

— Tabrani

7. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the gift accepted by an executive officer is breach of trust.

— Ahmad

8. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man recommends somebody and accepts gift from him he opens one of the biggest doors of usury to himself.

— Abu Dawood

63. Preference of Creation Over the Creator

1. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Allah is not happy with that un-worthy fellow who displeases Him to please the people, and those whom he has pleased on account of Allah's displeasure also do not remain happy with him.

— Tabrani

2. Hadhrat Jabir bin Abdullah quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the man moves out of the faith who pleases a king with such an act which is the cause of Allah's anger.

— Bukhari

3. Hadhrat Ayesha Siddiqah quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man wins the appreciation and praise from people by disobeying Allah, one day those very people who appreciate him will censure him.

— Bazaz

4. Hadhrat Abdullah bin Asma quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who made friends with the people by displeasing Allah will meet Him on the Day of Judgment when He will be furious with anger.

— Tabrani

5. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "He who does not care for the displeasure of the people to please Allah finds Him sufficient for his help. Allah withdraws His help from those people who do not care for His displeasure to please the people. And He hands such persons over to the people only."

— *Ibne Habban*

64. Wine

1. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the adulterer at the time of adultery, the thief at the time of theft and the drunkard at the time of drinking, do not remain believers.

Note: While a man commits one of such crimes, the belief moves out of him and keeps over him like shadow. When he is free from the ugly crime, the belief again moves into him. Such a thing also marks the love of Allah otherwise the Divine wrath could ruin him.

2. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) that Allah curses the wine, the drunkard, the provider, the buyer, the seller, its maker, the man who carries it, the man for whom it has been carried and the man who earns his livelihood through it.

— *Ibne Maja, Abu Dawood*

3. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah has forbidden the wine and its cost, the dead animal and its cost as well as the usury and its resources:

4. Hadhrat Mugheira bin Shalig gives out an authentic

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hadith, "why does the man who sells wine not consider the big un-forbidden."

— *Abu Dawood*

Note: The two things are alike.

5. Hadhrat Abu Umama quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Some people of this *ummah* will spend their days and nights in drinking and mischiefs. One morning they will be defaced into monkeys and pigs. They will be sunk into the earth. The pieces of stone will rain from the sky on them. People will say that such and such *mohallah* or village has sunk down the last night. The pieces of stone will rain on them like people of Lut. They will be destroyed like the people of Aad. All these things will happen to them because of drunkardness, usury, use of silken dress and the enjoyment of the songs of singing women."

— *Ahmad, Ibne Abbiddunya*

6. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah snatches the belief from the drunkard and the adulterer as some one is stripped off.

— *Hakim*

7. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that every intoxicant is forbidden and the substance which causes intoxication is also forbidden.

8. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who took the wine of this world will be deprived of the

celestial wine. Muslim uses the words that he who does not pledge to keep away from the wine, will be deprived of the celestial wine.

9. Hadhrat Abu Moosa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Three men can not go to Paradise. The habitual drunkard, breaker of blood relation and the verifier of the magic. He who dies without pledging to keep away from wine will be given to drink the water from *ghota*." Some one asked, "what is *ghota*". He (*sallallahu alayhe wasallam*) replied, "*ghota* is a canal in which the stinking blood of the private parts of the adulterers is flowing." The drunkards will be smelling so bad that even the hell-men will be tired of it."

— *Ahmad, Abu Yala, Ibne Habban*

10. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "Allah has determined not to send four men to paradise. They also will not share any good thing of Paradise. They are the habitual drunkard, usurer, the user of the orphans' wealth and the disobedient of the parents.

— *Hakim*

11. Hadhrat Ibne Abbas authentically describes that Allah meets the habitual drunkard after his death as He meets the idolator.

— *Ahmad*

12. Hadhrat Ibne Umar gives an authentic quotation of the holy Prophet (*sallallahu alayhe wasallam*): "Paradise is forbidden to three men — the habitual drunkard, the parents disobedient and the cuckold

who turns his eyes away from the dirty activities of his wife."

— Ahmad, Nesai

13. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the celestial air can be felt over the distance of five hundred years' journey. But the drunkard, the parents' disobedient and the man who discloses his obligations are deprived of it.

— Tabrani

14. Hadhrat Ibne Abbas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that wine is the key to all the evils.

15. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man drinks the wine once, his forty days prayers are not accepted. If he dies within the period of forty days he meets the death of ignorance.

16. Hadhrat Jabir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the drunkards will be given "*teenat-ul-khabal*" to drink. Some one asked, "what is it?" He replied, "it is the stinking blood of the wounds of the hell-men".

17. Hadhrat Abu Malik Ashari quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that some people drink the wine by changing its name. The singing women will gather round them. They will listen to the music, Allah will sink them down into the earth. He will disfigure them into monkeys and pigs.

— Ibne Maja, Ibne Habban

18. Hadhrat Imran bin Haseen quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "there will be sinking and disfigure among the people of my *ummah*". Some one asked when it would take place. He replied, "when people will begin to hear songs and music and drink wine".

— Tabrani

19. Hadhrat Muavia quotes the holy Prophet (*sallallahu alayhe wasallam*) to have ordered to kill the man who drinks wine after he has been punished three times for drinking wine.

— Nesai

20. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who dies drunk dies *kafir*.

— Nesai

21. Another saying of Hadhrat Ibne Umar depicts that he who dies drunk goes to Hell.

— Ibne Habban

22. Hadhrat Anas bin Malik quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who leaves this world drunk will remain intoxicated in the grave, will be raised intoxicated, will be ordered to go to Hell and will be given the stinking blood of the canal full of pas and blood in Hell as long as this earth and sky exist. That is to say for a long time he will be treated like this.

— Asbahani

23. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that his *ummah* will be destroyed when it will start to have five things: 1- cursing one another, 2- abundant use of wine, 3- use of the silken clothes, 4- a good number of singing women and 5- homosexuality.

— Baihaqi

24. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that a drunkard will be thirsty on the Day of Judgment.
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65. Plague, Holy Wars and Their Concurs

1. Hadhrat Aqba bin Amir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who learns archery and later abandons it out of sheer carelessness and disinterestedness has not only given up the gift of God rather has denied it.

— Abu Dawood, Nesai

2. Hadhrat Aqba bin Amir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that who has abandoned archery after having learnt it, has indulged in disobedience and is not from among us.

— Muslim, Ibne Maja

Note: It means that a Muslim should always remain prepared for the holy war. He should practise the feats which are used in fights. The horse riding club fighting and swordsmanship come under the order of archery.

3. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who forgets archery after having learnt it denies a great gift to himself.

— Bazaz, Tabrani

4. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "the man

who has died without having participated in the holy war or without its intention, has died with one of the marks of hypocrisy.

— Muslim, Abu Dawood

5. Hadhrat Abu Umama quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah will put the man to some calamity before the Day of Judgement who has neither taken part in the holy war, has provided weapons or resources for the warrior nor has cared for the wife and children of a warrior in his absence.

— Abu Dawood

6. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man meets Allah on the Day of Judgment without any mark of *jihad* on him (i.e., he has neither fought nor intended for fight), will have a fault in himself.

— Tirmizi

Note: He will be ashamed of his fault in the Glorious presence of Lord.

7. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that there are seven deadly thing. One of them is running away from the field of holy war.
8. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that there are seven grave sins. One of them is running away from the field of the holy War.
9. Hadhrat Sauban quotes the holy Prophet (*sallallahu*

alayhe wasallam) to have said that no pious deed is accepted in simultaneity with the three grave sins: the polytheism, parents disobedience and escape from the field of holy war.

10. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that there is no expiation for the escape from the field of holy war.

— Ahmad

Note: It is forbidden and a grave sin to run away from the encounter of the infidel enemies when their number is double of the Muslim participants in war. If their number is greater than the double and then a Muslim runs away out of his weakness, he does not deserve this punishment, i.e., he is not deemed to committed something forbidden or sinful although it is deemed bad. If the Muslims sacrifice their lives remaining minority they will be rewarded martyrdom. The warnings given in these *ahadith* are against those who run away from the encounter of those infidel enemies whose number is less than the double of the number of Muslims.

وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا، لِقِتَالٍ أَوْ مُتَحَيِّرًا إِلَى
فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ.

"And he who turned his back towards the infidel enemy provided that it was not for certain war strategy or for joining his legion returned with divine Wrath. Hell is the dwelling place of such a person and Hell is a very bad place to return it."

— Kashf-ur-Rehman
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11. Hadhrat Jabir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who keeps patience at plague gets the reward of martyrdom and he who runs away out of fear of plague is like one who runs away from the *jehad* field.

12. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who stays in a plague stricken area with patience is like one who fights in the way of Allah. If he dies of plague, he will be a martyr. But if he runs away out of the fear of plague, he is like one who runs away from the *jehad* field.

— Abu Dawood

Note: It means that a Muslim is supposed to have belief in destiny. Allah is the real authority over life and death. Plague can do nothing if the time of death has still not approached. So it is wrong to run away out of fear of the epidemic.

13. Hadhrat Ibne Umar says that a man called Karkarah passed away. The holy Prophet (*sallallahu alayhe wasallam*) said that he was in Hell. On quest, it was found out that he had misappropriated a cloak out of the booty.

— Bukhari

14. Hadhrat Zaid bin Khalid says that a companion was martyred in the battle of Khaibar. He (*sallallahu alayhe wasallam*) refused to lead his funeral prayer. At this, the holy companions (Allah was pleased with them) grew very anxious. He (*sallallahu alayhe wasallam*) told them that the companion had indulged in misappropriation. On search, a very ordinary

garland was found among his belongings.

— Ahmad, Malik, Abu Dawood

15. Hadhrat Ibne Abbas says that the people talked about those who had been martyred in Khaibar by their names. At naming a person, he (*sallallahu alayhe wasallam*) said that he had not been martyred for he (*sallallahu alayhe wasallam*) saw him in Hell. The holy companions (Allah was pleased with them) were astonished at it. He (*sallallahu alayhe wasallam*) told them that he had hidden a cloak or sheet of the booty. Then he (*sallallahu alayhe wasallam*) instructed them to declare that none but the believers would go to Paradise.

— Tirmizi, Muslim

16. Hadhrat Abu Zar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that had there been no misappropriation among his *ummah*, there would have been no enemies of theirs.

— Tabrani

17. Hadhrat Abu Huraira says that a man, having heard of the punishment of misappropriation, brought a pair of shoe-laces from his belongings and told him (*sallallahu alayhe wasallam*) that he had hidden them stealing from the booty. He (*sallallahu alayhe wasallam*) said, "these are the shoe-laces of fire".

— Bukhari, Muslim

18. Hadhrat Suban quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that none but that person who is free from three evils can go to paradise. Those three evils are pride,

misappropriation and loan.

— *Nesai, Habban*

19. Hadhrat Samra bin Janab quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that a man who conceals the misdeed of misappropriation of a person is as good as the misappropriator himself.

— *Abu Dawood*

20. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the booty looted from the Kafirs should be deposited with the *imam*. He, who takes something out of it before the *imam* divides it, is a great misappropriator and sinner.

21. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "If a man gives shelter to a *kafir* then teases him, takes his belongings by force or oppresses him, I shall have quarrel with that oppressor on behalf of that oppressed man."

22. Hadhrat Amar bin Humaq quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "I am not responsible for the man who gives shelter to a *kafir* in the battle field and then kills him."

— *Ibne Habban*

23. Hadhrat Abu Bakr gives an authentic description of the holy Prophet (*sallallahu alayhe wasallam*). He (*sallallahu alayhe wasallam*) says: "The man who kills a certain person after having made an agreement with him without an adequate reason will be deprived of the celestial perfume, although it smells to the

extent of one hundred years 'journey'."

— *Abu Dawood*

Note: It means that such a man will be far removed from paradise.

24. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he, who gives shelter to a *kafir*, enters into an agreement with him and thereafter kills him will not smell Paradise.

— *Ibne Habban*

66. Swearing by Other than Allah

1. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who swears by another object than Allah becomes either infidel or polytheist.

— Tirmizi

2. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that it is polytheism to swear by other than Allah.

— Hakim

3. Hadhrat Barida quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if anyone takes oath with the words: "I am free from Islam if such a thing has not happened." If this oath is false, he has actually moved out of Islam. If it is true, he does not return to Islam with peace.

— Abu Dawood, Ibne Maja

Note: Such words must not be used even for true oath.

4. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man says at the oath-taking that he is a Jew, a Christian or is free from Islam, if he is wrong, he actually is what he has said. He may continue his

prayers or fasts.

— Abu Yala, Hakim

5. Hadhrat Anas says that once the holy Prophet (*sallallahu alayhe wasallam*) heard some one say that he was a Jew if what he was saying was not true. At this, he (*sallallahu alayhe wasallam*) said that the man had made Judaism compulsory for himself.
6. It is stated by Hadhrat Sabit bin Zahak that the Prophet (*sallallahu alayhe wasallam*) says that if anyone took a false oath by any other religion than Islam, he would become as he said.

— Bukhari, Muslim

7. Hadhrat Ibne Umar says that once the holy Prophet (*sallallahu alayhe wasallam*) heard some one swear by his father. He (*sallallahu alayhe wasallam*) said: "Don't swear by your father. He, who is not satisfied with the oath sworn by Allah, is not of Allah."

— Ibne Maja

8. Hadhrat Barida quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "he, who swears by deposits (*amanat*) is not from among us."

67. Love for the World

1. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he, who earns the worldly wealth righteously, enjoys the profusion and abundance in the world and he, who earns it without distinguishing between right and wrong or lawful and unlawful, has nothing but fire.
2. Hadhrat Abu Darda quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that it is better to have a little amount of worldly possession sufficing the basic needs of a man than to have a lot of it that may divert his attention from the divine remembrance.
3. Hadhrat Jabir says that he (*sallallahu alayhe wasallam*) saw a dead goat which the people had thrown away and said, "to Allah, the world is worse than this dead goat".
4. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the world and all the things belonging to it are damned but the divine remembrance, the religious learned man or knowledge.

— Ahmad

— Ahmad

— Ibne Maja, Bukhari

5. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "May the man of world, money and dresses be ruined. He becomes happy at having achieved the wordly resources. If he fails to get it, he is unhappy. Such a man may be ruined and insulted, and if a thorn pierces into food, no one may pull it out.

— Bukhari

6. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the bitterness of the world is the sweetness of the hereafter and vice a versa.

— Hakim

7. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who wades through the water can not keep his feet un-soaked. Similarly, the man of the world can not keep himself completely safe from sins.

— Baihaqui

8. Hadhrat Ka'ab Ibne Ayaz quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "there is a mischief for every *ummah* and wealth is the mischief of my *ummah*".

— Tirmizi

9. Hadhrat Abu Wahdah quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "My neighbourhood is forbidden to one who has spent all his strength in achieving the worldly resources only. I have been sent to nullify the worldly importance not to make the men of the world, worldly."

— Tabrani

10. Hadhrat Amar bin Auf quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "I am not afraid of your needs and wants. I am afraid of the world. If its doors are opened to you and you get involved into it, you will be ruined as the people before you had been ruined."

— Bukhari, Muslim

11. Hadhrat Abdur Rehman bin Auf quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that the satan says: "The wealthy man can not escape me. He gets involved into one of the three evils: he either earns it by unlawful means, spends it in a wrong way or is miserly in spending in a right way."

12. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "I found most of the hell denizens were the wealthyman and the women".

— Ahmad

13. Hadhrat Umar Ibn-ul-Khattab quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "the seed of malice and enmity is sown in the soul of those people who have abundant wealth and money".

14. Hadhrat Abdullah bin Shakhir quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said, "don't pay frequent visits to the wealthy fellows otherwise you will not be able to value the divine obligations".

— Hakim

Note: All these *ahadith* point out that collecting too much wealth or worldly resources and means that

hinder the religious duties or nullify the religious practices must not be indulged in otherwise all the warnings given in the preceding *ahadith* will be effective.

68. Abandonment of Advice and Teachings

1. Hadhrat Abu Umama quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Persuade the people to good actions and forbid them to indulge in bad acts otherwise Allah may very soon put the people to some calamity. If the calamity strikes, your prayers will also go un-accepted."
2. Hadhrat Jareer quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if a man belongs to a people who indulge in sinful activities and that man is able to sweep off the sin from among them, in spite of that he does not do so, then Allah will put the people to calamity before they die.
— Abu Dawood
3. Hadhrat Ars bin Umar Kandi quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "If a man lives among the inhabitants of a place who commits sins but the man does not forbid them to do so and also does not think them vicious within himself, is in the order of the sinners. But if a man forbids them to do so as much as he can and considers the sin vicious within himself, he is like one who is not living among them."
— Ashaab-e
4. Hadhrat Abu Huraira quotes the holy Prophet

(*sallallahu alayhe wasallam*) to said, "he who does not love the younger ones and does not persuade the people to do good and forbid them to do bad is not from among us".

— Ibne Habbab

69. Committing Minor Sins

1. Hadhrat Ibne Masood quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Don't think that minor sins are nothing. As they collect together, they ruin the sinner."
2. Hadhrat Sahal bin Sa'ad quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "There moves a caravan. It stays in a jungle. Everyone of the caravan picks up a stick or two. When all these sticks are collected together, they can make so much fire that anything can be cooked on it. The minor sins, if collected together like the sticks picked differently, suffice to ruin the sinner."
— Ahmad
3. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that it is not possible for a man to be saved from punishment if Allah begins to seize him for his minor sins. Therefore, it should not be thought that the minor sins are nothing. Then he (*sallallahu alayhe wasallam*) recites this *ayah*:

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا، مَا تَرَكَ عَلَى ظَهْرِهَا
مِنْ دَآيَةِ لَا كُنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى.

"If Allah begins to seize, He may leave no moving fellow on earth, but He gives respite to the people for the fixed period of time."

— Kashf-ur-Rehman

70. Desire for Respect

1. Hadhrat Huzaifa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that may Allah curse to man who occupies his seat in the central place of a meeting.

— Abu Dawood, Ahmad

Note: Some people try to occupy a prominent place in the meeting. It is against the manners.

2. Hadhrat Abu Huraira gives out an authentic *hadith* saying that he who walks over the participants of a meeting to get into it without their due permission is disobedient.

— Tabrani

3. Hadhrat Muavia quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who desires that people may stand before him with folded hands and respect him, goes to Hell

— Abu Dawood

4. Hadhrat Abu Umama Bahili says that people stood up to receive him (*sallallahu alayhe wasallam*). He forbade them to do so saying, "it is not the manners of the Muslims but that of the Ajamies".

— Ibne Maja

Note: Ajami means non-Muslim. Those days non-Arabs had not embraced Islam.

71. Praise of Transgressors and Sinners

1. Hadhrat Barida quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said: "Don't call a hypocrite a Sayyed. If you address a hypocrite with honorific epithet, you displease your Fosterer."
— Abu Dawood
2. Hakim has quoted the saying of Hadhrat Barida with these words, "Allah is very angry if you address a hypocrite with honorific epithet like Sayyed or Chief.
3. Hadhrat Anas quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah gets angry and his Divine Throne shakes if any transgressor is praised.
4. Hadhrat Ayesha Siddiqah describes that the holy Prophet (*sallallahu alayhe wasallam*) says, "the faith depends on love and hatred. That is to say, loving the good ones and hating the bad ones."
— Hakim
5. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that a man will be with that man on the Day of Judgment whom he loves.
Note: If a man makes friends with the sinner, he will rise with him only on the Day of Judgment.

72. Chess and Draughts

1. Hadhrat Barida quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who played the games of draughts and dice smeared his hands with blood of pig.
— Muslim
2. Abu Dawood and Ibne Maja have used these words, "he who played the game of draught and dice dipped his hands into the flesh and blood of a pig".
3. Hadhrat Abu Moosa quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he who played on the table of draught and dice disobeyed Allah.
— Abu Dawood
4. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that indulgence in the game of dice is the gambling of Ajamies (Kafirs).
— Tabrani

Note: Draught is a counter or table game in which the participants lose or win. It is like chess, play-cards and Egyptian Tola. It is a kind of gamble.

73. Manners

1. Hadhrat Ibne Shaiban quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that he (*sallallahu alayhe wasallam*) has nothing to do with the man who sleeps on a roof with no parapet.

— Abu Dawood

2. Hadhrat Abdullah bin Jafar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said if a man sleeps on the roof without parapet and he is killed by falling down from over there, his blood gets wasted.

— Tabrani

3. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah has no concern with the man who travels across the sea during the storm without any religious necessity.

— Baihaqi

4. Hadhrat Abu Huraira says that he (*sallallahu alayhe wasallam*) saw a man asleep lying on his belly and he (*sallallahu alayhe wasallam*) kicked him. He said, "Allah does not like this manner of sleep".

— Ahmad

5. Hadhrat Abu Zar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that lying on one's belly in sleep is like the sleep in Hell.

— Ibne Maja

6. Hadhrat Abu Ayaz quotes an authentic *hadith* with reference to a holy companion. He puts out that the holy Prophet (*sallallahu alayhe wasallam*) says that if a man lies down to sleep with half of his body in the sun and the remaining half in the shadow, it is satanic.

— Ahmad

Note: This way of sleeping is harmful to health.

Hadhrat Abu Zar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that Allah hates the man who lies down to sleep on his belly.

— Abu Dawood

8. Hadhrat Abu Huraira quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that lying down to sleep on belly is devil's way of sleeping. He lies face downward to sleep.

— Ibne Habban

9. Several *ahadith* give out that the angels of mercy do not visit the house which has a dog unnecessarily.

— Ahmad, Tabrani

10. Hadhrat Ibne Umar quotes the holy Prophet (*sallallahu alayhe wasallam*) to have said that if somebody pets the dogs with other purposes than for the watch of the fields and hunting, his rewards decrease everyday.

— Malik, etc.

11. Hadhrat Jabir quotes the holy Prophet (*sallallahu*

alayhe wasallam) to have said: "Do not curse your servants or Children. It is possible that you happen to curse them in the hour of acceptance, it may happen which you say."

— Muslim

74. Repentance and its Virtues

This book deals with various types of evil deeds about which there are reproaches in the sayings of the holy Prophet (*sallallahu alayhe wasallam*). The person who indulges in such deeds is a sinner in the eye of Islamic law. There are some minor sins in these acts but frequently the major sins are committed. Therefore I intend to describe some of the virtues of repentance in the last chapter of this book, so alongwith malady, its cure may also come to light. If the readers of this book, by force of human nature, commit any sin at any time, they may be able to repent over their sin and treat the malady as well.

75. Treatment of Minor Sins

There are different views of religious scholars about minor and major sins. Some of them have denied the classification of sins into minor and major. According to them, all sins in nature are major sins. Hence they have totally denied to accept any sin as minor. But such austere views are non-acceptable. The main purpose of such views is only to depict the Sublimity of God, Whom to disobey even in minor acts, is a major sin. However little an act of sin may be, when it is compared to God's Dignity and Sublimity, it is really a major disobedience. The religious scholars who have described such views are less in number and the majority has opposed them. Those who hold contradictory views, have classified the lawful sins into minor and major. I think that such opinion of majority is more conforming with holy Quran and *hadith*. The study of holy Quran and *hadith* shows such kind of classification and according to the holy Prophet (*sallallahu alayhe wasallam*) the sins differ in their nature. As the holy Quran speaks of it in the fifth chapter:

إِنْ تَحْتَبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ.

"If ye (but) eschew the most heinous of the things which you are forbidden to do, We shall expell out of you all the evil in you, and admit you to a gate of great honour."

The holy verse of Hujrat narrates:

وَكُرْهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ.

"And He has made hateful to you, unbelief, wickedness, and rebellion, such indeed are those who walk in righteousness."

Similarly the 27th chapter (of holy Quran) describes:

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ.

"Those who avoid great sins and shameful deeds only (falling into) small faults, verily the Lord is ample in forgiveness."

There is no need of repentance, as the minor sins are only forgiven by virtuous deeds as the holy 'Muslim' relates the story of a date-seller who committed every crime with a woman except intercourse. He used to intice her for good dates and commit the act of kissing and embracing. While the matter was put before the holy Prophet (*sallallahu alayhe wasallam*), he remained silent. The more the sinner was worried and anxious, the less heed was paid to him by the holy Prophet (*sallallahu alayhe wasallam*). At last the time of prayer arrived and the sinner offered the prayer. The holy Prophet (*sallallahu alayhe wasallam*) consoled the sinner after *salaam* (prayer), saying that his sin was forgiven by the prayer. The holy Prophet (*sallallahu alayhe wasallam*), in regard to this matter recited the verses of holy Quran:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ.

"Verily the virtues wash off sins."

When the holy Prophet (*sallallahu alayhe wasallam*) was asked whether the happy tiding of forgiveness concerned to that very person or it was meant for all Muslims. He (*sallallahu alayhe wasallam*) reported that the happy news was in favour of all Muslims. Every minor sin is forgiven by virtuous deeds. Thus those who commit minor sins should act upon virtuous deeds in abundance. God, the Most Merciful will forgive the minor sins.

76. Definition of Major Sin

There are different views of learned people in regard to the definition of major sin after this classification of sins. According to Rosa's writer, the major sin is one for which there is reproach and warning in the holy Quran. According to Bagwi, the major sin is one on which any restriction has been imposed in Islamic code of conduct. Some religious scholars are of opinion that a major sin is one which is proved by the holy Quran or a declared unlawful act.

According to Ibne Qaseeri, the major sin is one which is committed fearlessly and negligently. Some learned scholars of the later period have also appreciated this view. Maturidi says that where there is a reproach and warning against any sin is a major sin. According to Alimi a thing which has been forbidden by itself is a real unlawful thing and to commit it is a major sin. Some are of opinion that those sins which have been proved by holy Quran as unlawful are really major sins. As for instance:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ.

"He hath forbidden you dead meat."

According to Wahedi, the major sins are so small in nature that they can neither be limited nor defined. God has secreted them into minor sins, so that His Obedient

subjects may remain far away from all sins.

According to Hasan Basri, Ibne Zuhar and Zuhak, the major sin is one which has been warned against the fire of Hell. Ibne Abdul Salam says that if the evil of any sin is lesser than the description of holy Quran is minor otherwise it is a major sin. According to Ibne Sulah the major sin is one whose defaulter is reproached and cursed. And according to Ibne Abbas, the major sin is one which has been expressed with threat and warning of Hell fire, reproaches and punishments.

77. Number of Major Sins

As there is a difference in the definitions of major sins, the numbers of the same also differ. According to some religious scientists there are only seven major sins while the others extend its number up to fourteen and some upto fifteen. According to one saying of Ibne Masood, the major sins are only three in number but he has also described ten types of sins in his another saying. And according to Ibne Abbas the major sins are seventy in number. To Saeed bin Jubair the major sins extend up to seven hundred in number. Shaikhul Islam Alaei has given only twenty five sins as major in number after a thorough study and search of all *ahadith*. To Abu Talib Makki they are seventeen. To Waleemi they are forty in number. There is a difference in the definitions of major sins, hence in number.

However, it is not the number of major sin that is counted, it is its treatment. True repentance with firm resolution and determination and not to commit sin in future is only its remedy.

78. Proper Treatment of Major Sins

Spiritual remedy of major sins as the holy Quran provides, has been described in different places. True repentant have been promised by God, not only the promotion of good health but the bright future also.

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا، فَأُولَئِكَ يُبَدِّلُ اللَّهُ
سَيِّئَاتِهِمْ حَسَنَاتٍ.

"But those who repent and believe in God and act upon righteousness, God will replace their vices with virtues."

In addition to this verse, there are many verses (of holy Quran) that give the happy news of repentance and forgiveness to the sinners. It has been clearly described that true repentant are forgiven.

The seventh chapter of the holy Quran speaks of the message of God for His obedient Muslims, giving a hopeful declaration as follows:

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ: سَلَامٌ عَلَيْكُمْ كَتَبَ
رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ، أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا
بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ، وَأَصْلَحَ فَإِنَّهُ غَفُورٌ رَحِيمٌ.

Tibrani has related the story of a person who

went to enquire of the holy Prophet (*sallallahu alayhe wasallam*) whether such a criminal who committed every sin and even plundered the caravans of holy pilgrims could also express his penitence and if it might benefit him. The holy Prophet (*sallallahu alayhe wasallam*) asked him if he had embraced Islam. The person recited *kalimah* declaring that there is no God save Allah and Mohammad (*sallallahu alayhe wasallam*) is the true holy Prophet of God. Then he (*sallallahu alayhe wasallam*) advised him to abandon the evil deeds and act upon righteousness, God would forgive his all sins. He again asked him (*sallallahu alayhe wasallam*) respectfully if all his major and minor sins would be forgiven and thereupon he was responded in positive. Having heard it, he raised a slogan *Allaho Akbar* — (God is Great, Almighty and Powerful).

The words of holy "Tirmizi" are such that on the Day of Judgment God would declare to derive such person from the fire of Hell, who feared God in committing any unlawful deed or called Him in fear at any day. In the words of Ibne Habbab, God-fearing people would be rewarded with peace secure on the Day of Judgement and those who do not fear God would get no peace on the Day of Resurrection. Hadhrat Ibne Abbas quoted a verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا.

"O, believers of God, save yourself and your

kinsfolk form the fire of Hell."

When this verse was heard by a young man, he was so much impressed that he fell down senseless. While the holy Prophet (*sallallahu alayhe wasallam*) put his hand on heart, it was beating. He (*sallallahu alayhe wasallam*) told him to recite *kalimah*. The youngman recited: "There is no God save Allah." The holy Prophet (*sallallahu alayhe wasallam*) gave him happy news of Paradise. Thereupon the holy *sahabah* enquired of him (*sallallahu alayhe wasallam*) if the happy reward of Paradise was common for all Muslims in that case. And the holy Prophet (*sallallahu alayhe wasallam*) related the verse of holy Quran in response:

ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدُ.

"And for such a person who fears God in all respects."

The author of Sairul Mawanis describes that in the days of Hadhrat Umar a young man went to a lady with evil intention but as he reached her gate, he heard this holy verse from a *qaari* who was reciting:

"Verily the righteous persons get startled at the time of any evil danger form the Devil and their eyes open abruptly."

The young man heard it and fell down senseless. The woman left him on the very gate and thereafter he was taken to his house by his father who happened to be there by chance. While the youngman came into his senses, he recited the same verse of holy Quran and breathed his last. Consequently he was buried into his grave. When Hadhrat Umar came to know about his death in that way, he went

to his grave and recited this verse of holy Quran:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ.

"But for such as fear the time when they will stand before (the judgement seat of) their Lord, there will be two gardens."

The youngman responded from his grave that God blessed him with tow gardens in Paradise.

Hence the humble writer has quoted some verses of holy Quran and references of *hadith* in the end of the book so that if ever a true Muslim commits any minor or major sin by way of human nature, he must repent over it and seek God's forgiveness instantaneously.

And the last of my prayer is:

وآخر دعوانا ان الحمد لله رب العلمين.

"All praise be to Allah, the Sustainer of the worlds."

The readers of this book are humbly requested not to forget me (the author) in their prayers.

